

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY. TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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WHOLE NO. 295.

THE SPIRITUAL TELEGRAPH.

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HOLIDAY PRESENTS.

S. T. MUNSON, No 5 Great Jones-street, would inform his friends among the Spiritualists and the public generally, that he has on hand, in anticipation of the holidays, a fine assortment of elegantly bound books, by standard authors, both in prose and verse, including the following: Three volumes Shakspeare, Bouquet, Lily Wreath, Lyric of the Morning Land, Golden Age, Epic of the Starry Heavens, Light in the Valley, engravings, etc.
He would also say that he has not forgotten the little folk, but has provided for their especial entertainment a fine collection of Children's Picture Books, Toys, Games, Paper Dolls, etc.
In addition to the above may be found the following variety of fancy articles:—Perfumery, Pocket Books, Penknives, Chess, Portfolios, Etc., Portmonies, Card Cases, Gold Pens, Writing Cards, etc., together with a complete assortment of Fancy Stationery.

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UNCERTAINTY OF SPIRITUAL INTERCOURSE.
SPEAKING IN MANY TONGUES.
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INFORMATION WANTED.

CHARLES H. PRESTON, Trance-speaker, Writer, Examiner, Prescriber, etc., left Illinois about November 29. His friends in Michigan are very anxious to learn his address, and will be extremely pleased to see him at his old home in Fowlerville. Any one that will inform us of his whereabouts, will confer a great favor.
DAVID F. WOOD, Address, Fowlerville, Livingston Co., Michigan, 294 4c

PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy next Sunday.

Wm. V. Noe will lecture at Dodworth's next Sunday, 27th, morning and evening.

R. P. Wilson's Lectures.

R. P. Wilson will deliver his fourth lecture on Wednesday evening of this week, at the Mechanics' Institute, No. 18 Fourth Avenue, commencing at 7½ o'clock. Subject—The Subjection of the Universe to Man.

Mr. Conklin in Brooklyn.

We are informed that J. B. Conklin, test medium, at the request of some of the friends at Brooklyn, will hold circles in that city every Monday, from 10 to 4.

Mr. C. will be found at Clinton Hall, corner of Clinton and Atlantic streets; and, as usual, the rest of the week at his rooms 477 Broadway.

Mr. Harris' Meetings—Place Changed.

T. L. Harris will hereafter lecture every Monday, morning and evening, at the usual hours, in the small chapel of the University, the entrance to which fronts on Washington Square.

Mrs. Hatch's Return.

We learn that Mrs. Cora Hatch expects to return to New York, so as to commence her regular meetings in Brooklyn on Sunday, 27th inst., to be continued on each successive Sabbath, till further notice.

Clairvoyance.

Mrs. Caroline E. Dorman has returned to this city, and may be seen at 34 East Twelfth-street, corner of University Place. As I know from observation that she is one of the best clairvoyants, I feel it my duty to bear my testimony here for the benefit of those who need such service. I do it of my own accord, and without her knowledge. Those who wish to see a clairvoyant may rely upon full satisfaction.

O. H. WELLINGTON.

THE MOVING WORLD.

—The Government at Washington proposes to issue \$20,000,000 of Treasury notes, for the relief of the emaciated Treasury. A strong effort is being made by certain parties, to give this issue practically the form of a monster bank, but we presume they will hardly succeed. The central power is strong enough, and meddlesome enough, without giving it also the control of our pockets and purses.

—Gov. Walker has resigned his post as Governor of Kansas, accompanying the act with a strong and unanswerable letter of defense, and history of his connection with that unhappy Territory. It is rumored that President Buchanan, yielding to the solicitations of the fire-eaters, will refuse to accept his resignation, but with a view to degrade him, will remove him. It is probable that Walker has made a mis-step in resigning at all. He had pledged himself to stand by Kansas, and nothing could release him from that pledge but his forcible removal.

—In his manifesto, Gov. Walker shows conclusively—which Mr. Buchanan does not deny—that the President himself was equally pledged in favor of a full submission of the Constitution to the votes of the people of Kansas, for their approval or rejection. It was on this basis alone, that Gov. Walker, after several refusals, finally consented to go to Kansas, and undertake to tranquilize that troubled region.

—Gen. Lane, who at the last dates was encamped with a body of 300 men, watching the motions of the Calhoun government, writes from Kansas under date of Dec. 5, that the Legislature will doubtless submit to a constitution to the people, and concludes as follows: "If Congress admits the Lecompton fraud, we will put the Topeka Government in motion, and fight it out!"

—The result of the Wisconsin election, long in dispute, seems finally to be settled by the generally acknowledged election of the Republican candidate for governor and officers of state.

—The State of Virginia may almost be said to be one great oyster. She has 2,000 square miles of natural oyster-beds, estimated to contain 784,000,000 bushels of oysters. The annual yield of these beds is supposed to be some twenty or thirty millions of bushels, worth on shore one third as many dollars. The oyster is very prolific, a single female furnishing spawn enough for three millions of successors. They attain their growth in three years; and the supply at the Virginia beds, with proper care, is considered inexhaustible.

—The new hall of the House of Representatives, being completed is at length occupied by a formal removal on the part of the House. Though large, such art has been used in its construction, that a com-

mon voice, pitched at an ordinary key, can be distinctly heard in any part of it. In point of decorations, it is said to exceed anything ever heretofore produced in this country and perhaps in any other. It is described as magnificently beautiful. It was dedicated last Sunday, on which occasion the Rev. Dr. Cummings preached with great fervor, and declared emphatically that the American continent was destined by Providence for freedom and not for slavery.

—The administration has appointed Gen. Lamar of Texas, Minister to Central America. Gen. Lamar is a filibuster and friend of Wm. Walker, and his preferment to this post, at the present juncture of affairs, will be regarded with surprise, in the face of President Buchanan's apparent efforts to suppress lawless interferences in the affairs of neighboring republics.

—An effort is being made, on the part of the city Government, to remove the steamboat landings to the upper part of the city. The reason assigned is the relief of Broadway. At present freight and merchandise from all parts of the world, are landed in the lower part of the city, contiguous to the great centers of business, and transported on carts through the cross streets. Comparatively little, aside from passengers, goes up town through Broadway. The proposed change, aside from quadrupling transportation, would send both carts and persons into our great thoroughfare; and if the measure is adopted we may expect to see Broadway in a constant state of blockade, from the solemn procession of entangled carts and swearing cartmen that will throng it, in the transfer of goods from the up-town landings to the stores below. The project, without a doubt, has been got up by speculators.

—The efforts made in behalf of Caneemi—convicted of the murder of policeman Anderson—to secure his acquittal, or a mitigation of his sentence, seem doomed to fail. The evidence against him is deemed conclusive, and yet his antecedents are not at all in harmony with his supposed crime. Caneemi is an Italian, a native of Sicily, with the intelligence and manners of a gentleman. His age is 38. At home he was first a merchant, and then a captain of the guards. Having taken part, however, in the liberal movements against the tyranny of Naples, he was obliged to flee, and with a handsome fortune escaped to the United States. Subsequently he revisited Europe, and Italy, but was again obliged to flee for his life. Returning to the United States, he gradually became poor, and at length betook himself to the manual employment of a book-binder, to earn a support. His employers give him an excellent character. On the morning of the murder, he states that he was on his way to Center Market, when, hearing the report of a pistol, and seeing others running, he ran too. Soon he became aware that he was an object of remark and pursuit, which hastened his flight to his apartments, where he was secured. Such is the statement of the convict, of what occurred on the fatal morning; and he persists in the most solemn manner, on all occasions, in declaring his entire innocence.

—President Buchanan has seen fit to remove John McKeon from the post of District Attorney, because he opposed Mayor Wood. Other heads, it is said, are to follow. If the President is thus to dictate the affairs of our city, how does it differ from tyrannies in other countries—Austria or Turkey, for instance?

—The banks of this city have resumed specie payments, and the move has been followed, pretty generally, by the banks throughout the State and the banks of New England. Doubtless those of New Jersey, and Pennsylvania, and the South will follow suit. Those of the West are considered more doubtful. It is but fair to state, that a part of the banks of New Orleans have sustained themselves and paid specie throughout the pressure.

—The camps of Anthony and Octavius, before the battle of Actium, where they fought for the dominion of the world, have recently been discovered. That of Octavius was surrounded by a cincture of redoubts, five and a half miles in extent, constructed of stone, faced with earth, and protected by a ditch. The remains of towers, the headquarters of Augustus, the detached forts outside for the advanced guard, and the telegraphic station for communicating with the fleet, are clearly distinguishable. Some of the signals used, traced on steel, with various arms and accoutrements, have been found. Altogether, in its structure and arrangement it very nearly resembles a modern camp. The credit of the discovery is due to Dr. Elinger, a German archaeologist.

—The great leviathan steamer is not yet launched. She has been moved some forty or fifty feet, till her keel touches the water, but refuses suddenly to take the plunge which is to introduce her for life to a new and proverbially fickle element.

Domestic and Foreign Items.

REMARKS the most important item of news that has occurred since our last issue, is the resumption of specie payment by the banks of this city, and hence also by all the banks of this State, and those also of the New England States. The *N. Y. Times* remarks: "The banks are strong in specie. The money is not all their own, but mainly the property of their depositors, who since the October suspension have collected and returned twenty-two million dollars to bank, raising the line of undrawn deposits as high as it stood this time last year. The collections from the interior of the country have been chiefly in specie, so that the banks now hold twenty-eight millions dollars in gold, as against seven millions eight hundred thousand dollars on the day of suspension. The actual inherent strength and debt-paying capability of the country have supplied the difference, aided as these have been by the timely disbursement of twelve millions dollars from the depositaries of the Federal Treasury."

NEWS FROM GEN. WALKER.—Gen. Walker, who, it will be recollected, took his departure from Mobile Bay on the 13th ult., in the steamship *Florida*, landed at Punta Arenas, in Nicaragua, on the 23d November, with 150 men. Not the slightest attempt was made to prevent the landing, and in fact the purpose of the expedition appeared to have not even been guessed. The United States sloop-of-war *Saratoga* was lying in the harbor, and the *Florida* passed under her stern at full speed, with only ten men on deck. The whole party were landed at Scott's wharf. Gen. Walker had, it seems, sent fifty men up the river by other entrances, before making his appearance at Punta Arenas.

A MAN BURIED WITH A BELT FULL OF GOLD AROUND HIM.—About a month ago, the body of a man, who was supposed to have been accidentally drowned by falling from some of the ferry boats, was found floating in the water near the Morris Canal Pier at Jersey City. Justice Bedford held an inquest, and caused its interment at Bergen. Letters were found upon the body, which showed the man to be a German named Nicholas Wernher, of Mascoutah, St. Clair county, Illinois; and that he was on his way to Germany. Justice Bedford addressed a letter to Mascoutah, relating the occurrence, and a few days after the widow of deceased made her appearance in Jersey City, and stated that her husband had a considerable amount of gold with him, which he carried in a belt about his waist. Her story was not fully credited, but to satisfy her, Justice Bedford caused the body to be exhumed, and the result was the finding of a belt about the body, containing \$160 in gold.

MRS. BERNARD VAN RENSSLAER, of Albany, had her pocket picked a few weeks since, while in a store in Broadway, of a silk purse containing some money and a \$300 diamond ring. Search was made for the ring among the pawnbrokers' shops and jewelry stores of the city. Last week, one day, it turned up in the possession of a noted female known as "Manchester Moll."

A CONNECTION.—Some few days ago a young man committed suicide at a hotel in this city. The *N. Y. Times*, in alluding to the fact, says, "he was led to take his life" by dejection caused by dyspepsia. The schoolmaster begs liberty to correct the *Times* by saying he was led to throw away his life from that cause.

SMALL POX.—Citizens and strangers are informed that the Governors of the Alma-House have provided commodious private accommodations for the reception of small-pox patients at the new Hospital on Blackwell's Island, where all persons having this disease will be received on terms suitable to their condition. Good and experienced nurses and the best of medical attendance provided. Apply to George Kellogg, jr., Rotunda, Park.

WILLIAMSBURGH FERRY.—The new ferry company, who run boats between South Tenth-street, Williamsburgh, and James' Slip, this city, have given notice that they will hereafter charge only one cent each way to foot passengers. This is understood to be a measure of opposition to the old ferry, which charges three cents.

COLLISION.—On Thursday evening last, as the Hamilton ferry-boat *Whitehall* was crossing from New York, crowded with passengers, she was run into by another ferry-boat, and almost disabled in the middle of the river. For some time there was considerable excitement, but after about half an hour, she worked her way into Atlantic instead of Hamilton ferry dock.

The new Legislature of Kansas, at the call of Secretary Stanton, who, in the absence of Walker, acts as Governor, has met. Up to the time of writing this paragraph, we have no reports of their doings. Mr. Stanton recommends that they limit their action to measures for securing a direct popular vote upon the Constitution. It is thought, however, by some, that they will proceed to annul all the objectionable laws that were enacted by the previous and unfairly elected Legislature.

The minority of the Committee of the House of Representatives of South Carolina have presented a report condemning the revival of the slave trade as injurious to the best interests of South Carolina.

Col. FRANK M. WYKAMP, late U. S. Marshal of the eastern district of N. Y., died near Tamaqua, from a gun in the hands of a hired man, with whom the Colonel was engaged in hunting pheasants. The load took effect in Col. W.'s leg, and he died in about half an hour after the unfortunate accident.

HENRY RAY, of New London, has procured a patent on his plan for projecting bombs which burst in the sides of vessels or buildings, being something of the character of the bomb for killing whales.

PHIL SILLMAN, Sr., and Prof. Dana, of Yale College, have been requested to furnish their portraits for publication in the gallery of portraits of eminent men about to be issued at Vienna.

The steamboat *Colonel Edwards* was burned on Red River on Saturday morning, December 12. She is a total loss, together with her cargo, consisting of over a thousand bales of cotton, and many cattle. Fifteen or twenty persons perished in her.

CONVERSE, the late Station-master at Drumbo, on the Buffalo and Lake Huron Railroad, for embezzling the Company's funds, and another employee, who was his accomplice, have been sentenced two years each in the Penitentiary.

PICTURE SALE.—On Thursday Messrs. Leeds sold 120 lots of works of art, at their gallery in Nassau-street. Most of them realized fair prices.

THE SOUTHERN BANKS.—The Legislature of South Carolina refuses to legalize the suspension of the banks in that State. The Legislature of Georgia has yet done nothing on the subject, and whether that of Alabama will take any action is doubtful. The Governor of Florida has directed the tax-collectors to receive the ordinary currency.

The clergy cost the United States \$12,000,000 annually; the criminals, \$40,000,000; the lawyers, \$70,000,000; and liquor, \$200,000,000.

37,244 bushels of corn, 4,284 barrels of flour, and 1,500 bushels of wheat, arrived in Boston on the 16th inst.

An association is to be formed in Princeton for the purpose of erecting a suitable monument on the battle ground.

The citizens of Washington county, Ga., propose to send 1,000 pounds of flour to help to feed the starving population of the North, and call upon other counties in the State to do likewise.

BENEDICT ARNOLD'S silver watch has been presented to the Connecticut Historical Society.

HERMAN SMITH, of Provincetown, harpooned a whale near the harbor of that place, on Thursday week, which made about 15 barrels of oil.

During the month November, \$16,200 in cents of the new coinage, were issued from the mint in Philadelphia.

The people of Roxbury have voted, 808 to 762, in favor of annexation to Boston.

A MAN named James Moran was arrested on Tuesday night, charged with assaulting James McCann, in Worth-street, and attempting to rob him of a wallet containing \$16 in gold.

The Governor of Pennsylvania has issued warrants for the execution of the McKeesport murderers, Fife and Charlotte Jones, on the 12th February, and Monroe and Stewart a fortnight later.

The House of Representatives at Washington, have moved into the new Hall of Congress, of the conveniences and acoustic properties of which much is said in commendation.

FROM TURK'S ISLAND.—Capt. Windsor, of the British brig *Margaret*, from Grand Key, reports a great scarcity of provisions at that place, and that a number of the inhabitants were in a state of starvation.

The rolling mill of Chrisolm & Jones, at Cleveland, Ohio, went into operation a few days since, and has made its first railroad iron. It has an engagement for a \$90,000 job from the Buffalo and Erie railroad.

THE two boys who were kidnapped from Geneva, N. Y., and sold into slavery by a man named Van Tuyl, calling himself Lensington, were promptly released by the southern men who purchased them, on learning the facts, and have been returned to Geneva, while the kidnapper has been arrested, and is held in the Ontario county, N. Y., jail.

On Friday, at New Britain, Conn., three men made a murderous assault on an old man, named Samuel Smith, who was supposed to have a large amount of money locked up in the house. The names of the men, and the whole nature of the plot, was revealed by Westover, one of the parties, who turned State's evidence. All three were arrested, while a fourth, who was implicated, succeeded in escaping.

The Committee appointed to examine as to the *Central American* catastrophe, have reported that negligence and want of proper organization of the crew, together with the independence of the several departments of each other, were at the bottom of the calamity. There appears to have been no material defect in vessel or machinery—the leakage being ascribed to other causes. The deck pumps were not in working order, and these connected with the donkey engine, were in a questionable condition.

UTAH MATTERS.—The *St. Louis Republic* of Dec. 12, says: "Captain Van Vleet, U. S. A., arrived in this city, Saturday morning at four o'clock, breakfasted and was off again for the West at eight o'clock, A. M., on the Pacific coast. He was just from Washington, and the presumption is, that he did not stop a moment on the route. Such rapid movements here, may be, references to the operations of the army marching against Utah, although it is possible that he may be the bearer of instructions to General Denver, the Secretary, or to General Harney, in command of the United States troops in Kansas Territory."

OYSTERS IN VIRGINIA.—Governor Wise, of Virginia, in his recent message to the Legislature of that State, gives some interesting statistics concerning the production of oysters in the waters of that State. There are at least 2,000 square miles, or 1,280,000 acres, of natural oyster-beds within the jurisdiction of the State. Allowing an eighth of a bushel to each square rod of these beds, and the quantity of oysters therein or thereon may be reckoned at 784,000,000 bushels. The craft of all sorts—vessels, boats, canoes and shiffs—at present employed in collecting and carrying away the oysters, the Governor estimates as equivalent in the whole to 90,000 tons of shipping. Allowing on an average seventy-five bushels to a ton, and two trips a year, the total quantity of oysters taken and carried away annually, would amount to 14,400,000 bushels, worth a third of a dollar a bushel, or \$4,800,000.

SHOCKING DOUBLE SUICIDE.—The Fayetteville, N. C., *Carolinian* announces the sudden death of its editor, Wm. F. Wightman. The *Wilmington Journal* says: "Mr. Wightman was, we think, about twenty-seven years of age, and a native of South Carolina. He had been, for some years past, connected with the Democratic press of North Carolina, as editor of the *Fayetteville Carolinian*. He was a gentleman of talents and education. A letter received here from Fayetteville, states that Mr. Wightman and a young man named Elliott were both found dead in one bed in the Shemwell House, having left a note stating that they had taken nitric acid for the purpose of committing suicide. With the motives that urged them to the terrible act, we are wholly unacquainted."

A LARGE gray eagle attacked two men in Bedford county, Penn., recently. It flew at the throat of one of the men, who was a short distance from the other, but the blow was warded off. The eagle then struck him through the wrist with his claw, when they closed and fell to the ground in a fearful struggle. The other man had his gun with him, but was prevented from firing by fear of killing his friend. He ran immediately to his assistance, and cut the throat of the eagle. It measured six feet between the tips of its wings.

THE TELEGRAM CONTROVERSY.—A London paper says that Messrs. Longman, having taken the advice of the highest authorities of the present day upon questions relating to the English language and literature, have signified their intention of having the word "telegram" henceforth inserted in all dictionaries published by them, and that it will accordingly appear as a recognized word in the forthcoming edition of Johnson's Dictionary, which is to be published under the superintendence of Dr. Latham.

INDEFINITELY POSTPONED.—The Senate of the State of South Carolina, on the 8th inst., without debate, disposed of the report and resolutions in favor of re-opening the slave trade, by indefinite postponement. We can not but express satisfaction at the removal from the council of the State, of a proposition fraught with so much danger to Southern union and harmony at a period requiring every influence to promote them.—*South Carolinian*.

CATTLE SHOW.—A fat cattle show is now opened at the Crystal Palace, this city. Among the principal objects of interest are about fifty lambs, an animal, as our readers know, somewhat resembling a small camel, and which is a native of South America.

A NEW RAILROAD.—An effort will be made at the coming session of the Legislature, to secure the incorporation of a Company to build a railroad from Paterson to Bloomfield, to connect with the Bloomfield road, and thus obtain direct communication with this city. It is believed that a railroad along the proposed route would prove a great convenience, and largely promote the interests of land-owners and others. A correspondent of the *Paterson Guardian* proposes that that city bestow bonds to the amount of stock in the road, and thinks that arrangements might possibly be made with the Bloomfield Company, so that they would cross the mountain in the extension of their road at the Great Notch, leaving but about three miles of the new road to build. We favor, on principle, all railroad enterprises, and hope to see this one consummated at an early day.—*Newark Mercury*.

SALE OF EX-PRESIDENT PIERCE'S CARRIAGE.—The carriage presented to Ex-President Pierce by the citizens of Boston, was sold at auction on Saturday by Mr. Edward Ridgely. It was purchased by Messrs. Brown & Severance, stable-keepers, Charles-street, for \$410. The proceeds are to be devoted to the support of the poor of Concord, N. H.—*Boston Post*.

A MISSOURI slaveholder has removed to Warren county, Iowa, and has brought with him five or six slaves, whom he claims a right to keep and work on the free soil of Iowa, under the *Dred Scott* decision.



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VOL. VI.—NO. 35.

NEW YORK, SATURDAY, DECEMBER 26, 1857.

WHOLE NO. 295.

The Principles of Nature.

ON THE NATURE OF MORAL EVIDENCE.

NUMBER ONE.

In the midst of the ten thousand conflicting opinions and differing theories which agitate the whole world of thought, whether upon political, philosophical, historical, natural, moral or religious theories, a careful consideration of the kind and amount of evidence upon which a theory in either of these departments of knowledge should be accepted as true, seems obviously necessary, unless we are willing to have our opinions determined by chance or prejudice. Different kinds of truths are susceptible of more or less certain degrees of demonstration. A man would be a fool who should believe in a mathematical proposition, as, for instance, "that the square of the hypothenuse of a right-angled triangle is equal to the sum of the squares of the other two sides," until it were demonstrated to him so that he could see that there was no possibility that it should be untrue. On the other hand, a man would be equally silly who should in like manner refuse to believe that King Philip was scalped and slain at Mount Hope, through the treachery of one of his own tribe, or that silver exists in the mountains of Mexico, until the fact was demonstrated with equal certainty. In the first case, the proof evidently rests upon general principles and axioms which are present at all times and places. In the second case, the proof depended upon witnesses who might possibly be in error if they were living, but who are long since dead. Those to whom they have personally communicated the facts might err in recounting them, if living; but they also are dead. The story of his death, therefore, comes to us through half a dozen witnesses, of whom, if either erred, the story is more or less untrue. We have no means of positively ascertaining whether either of them did err or not; therefore neither the fact nor its contrary can be so demonstrated to us that there shall be no possibility of our conclusion being untrue. All other historical facts are evidently pregnant with the same possibility of being falsehoods. To require demonstration, therefore, is to ignore history. So in the third instance. That silver exists in the mountains of Mexico is not known, nor can be demonstrated to the people of the United States. The hearsay reports which reach us, coming from mouth to mouth through a hundred persons, may err. The first utterer of the report may never have been in the mountains of Mexico; but if he had, he could not know the fact. Though he took silver from the mountains, it does not prove that he left any there. All that he found he brought away, and it may be that there was no more there than what he found. All this is possible. To require demonstration, therefore, is to ignore geography—and so with most of the other sciences. Shall we, therefore, shut out from our minds the light of history, astronomy, botany, zoology, natural philosophy, and the many other sciences upon which most of our information is by hearsay, and therefore liable to error? Certainly not. We do not pursue such a policy in our ordinary daily affairs, simply because it is impossible. If

we should refuse to plant until we had a bond of indemnity against storms, drouth, weevil and freshets, or until we knew that it would be impossible for our crops to fail, we should starve. If we should refuse as merchants to sell until we knew that we should be paid, we should starve; therefore, we are obliged to some extent to sell on credit, to plant on credit, and to learn on credit.

But some will say, rather than be imposed upon, I will reject and disbelieve all this which you call truth: I will believe nothing but what I know. There are three objections to this scheme, viz.:

First. It is impossible; because the very act of singling out and rejecting certain theories implies a belief that they are something which some believe true—a fact which rests upon hearsay testimony. Beside, no man can by an act of the will cease to believe that Alexander or Washington existed—facts which rest upon hearsay testimony, and can not be demonstrated.

Second. It is deceptive. Who could be more truly deceived than the man who had ceased to believe in the existence of Washington or Alexander?

Third. It would leave us nothing whatever to believe, except the mere fact of our own existence, if, indeed, it would leave us so much as that; for what is it that we positively know? Nothing that is derived from others; for that depends upon the veracity and actual knowledge of others, who may speak falsely, or may be mistaken. Our knowledge must therefore, at least, be confined to "that which we learn through our own senses. We know positively only what we see, hear, touch, taste, and smell. But do we know even so much? Do not all these senses depend for their exercise upon the condition of the nervous system? And under certain conditions of the nervous system, do we not see things which have no evidence, and hear sounds which never were made, and touch objects which were created only by the fancy and taste where there was nothing to be tasted, and smell falsely? and if our senses are liable, though ever so seldom, to be deceived, do we know with absolute certainty the existence of the objects perceived by them, or do we merely believe upon their evidence as we would upon the evidence of other fallible witnesses? When we see, hear, touch, taste, or smell, we know that an impression is made upon us, and that we have a conception of a certain thing. The internal impression and conception is a matter of knowledge. The external object which appears to be the cause thereof is matter of belief merely. Now, the sum of these internal impressions and conceptions forms our existence. We only know by these, that we do exist; and when these cease, as in sleep, we have no longer any consciousness that we do exist. "I think, therefore, I am," is the first step in knowledge. But if our consciousness of the existence of our internal impressions and conceptions of external things be our only argument to establish our own existence, and if we do not positively know of the existence of external nature, then what follows? Those internal impressions are but the ideas of supposed things—are but the pictures of a

supposed external reality—are but the shadows of a supposed substance. Now, how can the idea of a thing exist, without the thing? how can the copy exist, without the original, or the shadow, without the substance? And since it is admitted that we do not know that the external substance, original, or thing exists, but only believe that it does; and since we are unable to know how the internal idea or impression can exist without the pre-existence of any external object to cause it, it follows that we can not know of the existence of the internal impression or idea. But it is the sum or stream of those supposed ideas or impressions that constitutes and evidences our existence. Therefore, we have no positive knowledge of our own existence; and if we refuse to believe any thing but what we positively know, we will deny our own existence. This, it seems to me, is the legitimate conclusion to which every man is straitly conducted who refuses to believe anything but what he positively knows; i. e. with such absolute certainty, that there is no possibility of his being in error.

Abandoning, therefore, the doctrine that we will believe nothing but what we positively know; i. e. which there is no possibility of our being in error upon, as one which, if followed, would conduct us into the wildest absurdities, we are obliged to admit, in relation to all our knowledge, the possibility of our being in error. All our knowledge consists, therefore, of conclusions derived from a comparison of probabilities; and since we can no longer use the word knowledge in its absolute sense, let us construct a definition for it, defining the sense in which we may advantageously continue to use it. We may define it as the conclusion at which the understanding arrives, from a comparison of the probabilities furnished by the evidence on both sides of a theory, and as to which the intellect is unable to perceive any reasonable probability of its being mistaken. Upon such conclusions, we may, and perhaps it is our duty, to act as if they were knowledge, paying no more attention to the infinitesimal possibility of error than we would to the animalcule in the glass of water which we drink.

Absolute demonstration being in many cases impossible, we are to observe the salutary rule of courts of law, and require either, *First*: The best evidence which the nature of the case affords; or, if that be impossible, then, *Secondly*: The best evidence which, under the circumstances, it is possible to procure; and if there seem to be evidence on both sides, we are impartially to weigh it all, with a careful self-examination to see that we are really deciding it according to the weight of evidence, and not according to our prejudices. It is a frequent error to suppose that we are at liberty to reject a theory or doctrine, merely from an examination of the evidence on one side, viz. in its favor, which we have ascertained to be weak. We are still bound, as reasoning beings, to accept it as true, if there appear any evidence at all in its favor, until we have examined the evidence upon the opposite side, and found that to be stronger. The best evidence which the nature of the case affords, may be had as to an event happening in our own presence by the evidence of our senses, and if more than one of our

more certain, the evidence is increased, as when, after a long absence, we see a friend, touch his person, and hear his voice. But if the time or place of its occurrence be distant from us, we can no longer obtain for ourselves this kind of evidence, though others may have had it.

As to such events, we must be content with the best evidence which, under the circumstances, it is possible to procure. Thus in the familiar instance of the disciple who was not satisfied that his Divine Master stood before him, even after he had seen him, and heard his voice, until he had thrust his hand into his Master's side, we see that if the narrative be true, the disciple had the very best evidence which the nature of the case could possibly afford, that he confronted Jesus Christ. But as this occurred eighteen centuries ago, we can not have the same evidence, which the disciple had, and to us the fact rests on the same testimony with any other in the work of the same author.

Next to the evidence of our own senses, ranks the evidence of the senses of others communicated to us by them. This testimony, though the same in kind, being all of the general class denominated "hearsay evidence," differs very much in degree, and is trustworthy in about the following order: (We will suppose the matter to be one cognizable by the sense of vision.)

I. Where an event not improbable is told to us directly and immediately by a competent, credible, and disinterested eye-witness, under a solemn sense of his responsibility to God and man for the truth of his statement; i. e., under oath or solemn affirmation, where the witness believes that he will be punished in this world and the world to come, certainly and endlessly, for any departure from truth, the force of the testimony is weakened in about the following order, commencing at the least weakening cause, viz.:

1. Where the witness does not fear certain endless punishment in a future world.
2. Where he does not fear certain punishment in a future world.
3. Where he does not fear punishment in this life.
4. Where a considerable time has elapsed between the event and recital.
5. Where he is not under oath.
6. Where he is interested.
7. Where the event itself is improbable.
8. Where he is not credible.
9. Where he is not mentally competent, either by reason of idiosyncrasy, total or partial, or other feebleness of mind.

II. The second great class of evidence is that which does not come to us directly from the eye-witness at all, but indirectly from an eye-witness through one or more persons historically or "by report." As, for instance, where the account has been transmitted from one narrator to another until it has reached us, in which case, in addition to the nine features above-mentioned as qualifying the testimony of an eye-witness, the following may be taken as rules to guide the judgment, viz.:

1. The evidence will be entitled to weight in proportion directly, to the number of eye-witnesses.
2. To the number of simultaneous and disconnected narrators.
3. To the solemnity and security of the mode of narration or transmission. And inversely,
 1. To the distance of place.
 2. To the distance of time.
 3. To the number of intermediate removes between the eye-witness and yourself.

Thus we think it proper, in relation to any theory, as for instance modern Spiritualism, to estimate the evidence as follows, viz.:

L. The evidence of our own senses. Have you seen, heard, felt, touched, or tasted any phenomena which prove it? If not, but if you rely on the testimony of any person who comes to you as an eye-witness, ask yourself:

1. Is he mentally competent?
2. Is he in ordinary matters credible and deserving of belief?
3. Is the event he seeks to prove, probable according to your past experience and observation?
4. Is he interested?
5. Is he under an oath?
6. Has such a length of time elapsed between the event and its recital, as might affect his memory?
7. Does he fear punishment in this life, if he utters that which is false?

8. Does he fear certain and endless punishment (either of both) in the life to come?

If you are not procuring your testimony directly from an eye-witness, but if it has to come to you historically or by report, still ascertain how many of the above tests the witnesses through whom the account has been transmitted will stand, and then ask also:

9. How many intermediate narrators are there between the eye-witness and myself? How many removes am I from him?
10. How long ago did it take place?
11. How far away did it occur?
12. What has been the solemnity or security of the mode of narration or transmission?
13. Have there been many harmonious, simultaneous, and disconnected narrators of the same event?
14. Was the number of eye-witnesses great?

Having applied these tests to all the testimony bearing in favor of, and against the alleged facts upon which a theory is based, and thus determined whether they are true (which we should as reasonable beings do without fear or favor), we are in a position to inquire whether they sustain the theory, or whether they can be accounted for by some other. It has sometimes been a question with the writer, whether it was ever advisable either by way of correcting idiosyncrasies of judgment or the imperceptible influence of prejudice, to consult the opinions of the majority of our contemporaries, to aid us in forming our own. In pretty evenly balanced cases the writer can not but think it advisable, though care should be taken to see that we appeal to the majority of minds, and not of mere bodies.

CONCRETE AND DISCRETE INFLUX.

In the TELEGRAPH of Oct. 17th, there is a criticism on Mr. F.'s "Discrete Degrees," in which it is asserted that vegetable and animal life run into each other by insensible gradations, and a call is made for the line of demarcation between them, if any such exists. I wish "F." in his reply to the criticism, had handled the matter of the discreteness between the animal and vegetable more fully; for I conceive that on this point hangs the determination, whether the influx of existence is from the material world to the spiritual, or the reverse, from the spiritual to the material; or, in other words, whether mind—God himself, if there be any such thing—is an advanced product or combination of matter; or whether there is a perfect mind at the foundation of existence, which flows into all other things, and arranges them as means to an end.

I do not desire here to indorse the Swedenborgian doctrine of "discrete degrees." This I am not quite sure that I understand, though I have carefully and repeatedly read all that Swedenborg has written on the subject. But conceiving that things of the utmost importance hang on the establishment of the discreteness between the animal and vegetable, I hope "F." will permit me to take up the reply, and present for the consideration of "S." some additional arguments against his theory of insensible gradations.

It is true that much has been written about the *connecting links* between the animal, vegetable and mineral. But it should be recollected, that all that was done in the infancy of science. And, moreover, it has always been done by that class of learned men called "Naturalists," who, however large their capacity to observe forms and mere external similitudes, and though they exhibit a most retentive memory of names, places and things, yet have invariably shown themselves deficient in the ability to master the abstract sciences, and in their cognizance of causes. It is moreover evident, in reading the account of these "connecting links," that the writers have been impelled more by a desire to gain applause for disclosing something wonderful, than to make a simple record of facts to guide the mind to truth. The speculations of this class of philosophers should, therefore, be received with extreme caution. Though they abound in knowledge, they too often lack wisdom. It is a world-wide observation, that a large intellect too often keeps company with a small judgment.

Every true position in a science is proved by its conforming to the requirements of some other related science: thus we have a grand connection of all science producing the great *unity of truth*, by which we test all things. Every true science recognizes every other science, by taking its position in a structure formed of the whole, in which it either serves as a basis to, or a structure on, some other, thus maintaining a distinct existence

as an element of a combination; but these "connecting links" mingle the whole in a chaotic mass, in which there can be no real union, for distinctness does not exist.

If the vegetable has anything in common with the animal, then evidently the one may pass to the other by insensible gradations; and it can not be determined where one begins or the other ends. But if nothing of the one is common to the other, then it is plain enough that one can never, by any possible modification, approach to the other; for if no element of the one can exist in the other, then every possible modification of the one will be equally distant from the other.

Now, I contend that the animal and vegetable are so completely discreet, that nothing of one can possibly be common to the other; and the line of demarcation is therefore broader than between noonday and midnight. The broad distinction between animals and plants is, that one has *will* and the other has not. It is in vain to say, that in the lower animals the will is obscured, and only sensitiveness is exhibited. And this is also exhibited by plants; for the sensitiveness of plants is not perceptual. As well might true sensation be attributed to the thermometer or barometer, or to a steel-trap, as to what is called the sensitive plant; the action in all these cases is not too clearly mechanical, and never would have been attributed to mind in the case of the plant, but from the desire to make mind mechanical.

That nothing of the animal is common to the vegetable, and reversely, is shown in that in each everything is arranged for its purpose; and the purpose of the vegetable is to subserve the animal, and the purpose of the animal is to subserve its will. Hence it arises, that their functions are diametrically opposite—that whatever is done by the one can be only undone by the other. This fully appears on contrasting their properties:

VEGETABLES.	ANIMALS.
1. Absorb carbonic acid.	1. Evolve carbonic acid.
2. Evolve oxygen.	2. Absorb oxygen.
3. Decompose water and carbonic acid.	3. Generate water and carbonic acid.
4. Generate carbo-hydrogen and nitro-carbo-hydrogen.	4. Decompose carbo-hydrogen and nitro-carbo-hydrogen.
5. Absorb heat.	5. Evolve heat.
6. Are depressed by low external temperatures.	6. Are stimulated by low external temperature.
7. Are organized to collect force.	7. Are organized to distribute force.

This table might be extended to include a great many more things known to be oppositely possessed by the two bodies, such as the vegetable *accreting* substance by its functional action, and the animal *wasting* its substance by its functional action; and also the fact that vegetables require light for the performance of their functions, whereas all the animal functions are performed without light within the dark interior of the body; and in the equatorial regions, the bodies of men are farther shaded from the intense light by a black or dark skin.

The whole purpose of the vegetable is to collect force from the sun; all its organs and functions have reference to this end. The plant spreads out its leaves to the sunshine, as though spreading its hands to the sun to solicit force from it. All its functions tend to the production of a substance fitted to give off the required force by the return of its elements to the lower or mineral plane. This force is liberated in the animal, and manifested either as motion of bodily parts or as heat (motion of molecules). The vegetable product being deprived of the associated force which gave it its distinctive characteristic, necessarily returns to the effete, morbid, or material condition. Thus it is, the vegetable stows away the force of the sun sent flying on his rays—it is the force of the sun embodied in the products of the primitive forests, that drives our locomotives and steamships; every motion, great or small, on the face of the earth, is performed by the force of the sun.

The animal requires force for the gratification of its will. Now, it must have the force in itself, i. e., *be a God!* or else it must receive the force from some external source. Whence comes the force? Does not that universal characteristic of the animal world—the indispensable daily feedings—proclaim most unmistakably that it is from the vegetable. If we look closely at the matter, we discern that every animal is but a form (forms modify forces) for liberating force according to the cravings of some love.

The whole purpose of the vegetable being to collect force from the sunbeams, we find the vegetable forms modified, so as to effect this to the greatest advantage under every possible circumstance. Stem, bark, leaves, roots, are variously modified to receive the blaze of a tropical sun, or to glean the faint rays

that penetrate the polar snows, or the depths of the sea. The varieties thus produced are almost past numeration. But is it contended that any one of these varieties approaches the animal form? Will it be said, that in some circumstances the vegetable functions can be best performed by the functions of the animal? Let us suppose the vegetable begins to approach the animal; we can not say that it has gotten heart, lungs, brain, nerve, or muscle, without the functions of these; for what is an organ without its functions. Neither can we say, that it has gotten the functions without the organs, for how can a function exert except in its organ? If we suppose the plant has become possessed of sensitiveness; then we must suppose that it has sensation and contractility, for how can the sensation be manifested without motion? Motion is a function of muscle, and this demands the whole of the animal properties given in the table; every one of which are incompatible with the existence of any vegetable property. There can be no motion that is volitional without an apparatus of motion, and this requires an evolution of carbonic acid, the absorption of oxygen—the whole of the chemical properties given in the table. And yet the idea that the thing is part vegetable, part animal, requires that it possesses these properties and their opposites at the same time—that it is its nature to evolve carbonic acid, and its nature to *not* evolve it, to absorb it.

That the vegetable is discretized from the mineral is also clear; but as I am not now considering the line of demarkation between these, I shall make no extended argument to prove it. But to those who can not perceive it, I will merely say, that vegetables are *organic*, and minerals (*materials*, more properly) are *inorganic*. It will not avail to say that some vegetables are so simple, that they approach the crystals in form; the difference, in despite of the similarity in form, is infinite in extent; every vegetable, however simple, possesses *instruments* for use, i. e., it is *organized*; and this can not be said of any mineral or crystal.

If we look at the two orders of existence in the light of purposes, and from thence to functions and forms, we discover the discretiveness.

Now, on this *discretiveness* I conceive there hangs the most important question that possibly can engage the human mind. Here is the argument on the great question which every one who would make any pretension to being a Philosopher must determine at the very threshold of the temple of wisdom, before he can ever put a foot down without fear of having to retrace his step; he feels an innate necessity to determine the direction in which he will proceed, and must come to the question, *Is the order of influx from the spiritual, or is it from the material?* Consciously he knows that if he take the first part of the question as his guide, and the second be the true one, that then his labors will be like trying to build a mansion in the air without a foundation to rest on; while, if he take the second position, and the first be the true one, then he will be like a man seeking to walk with his head to the earth and his heels pendant in the air.

If the influx is from the material, then it follows that the universe is consequential from the primitives. Everything that exists is but the unfolding and developing of these. Creation can be but combination. Combination and variation of combination are all that can possibly exist. The highest can differ from the lowest only in extent of combination, for the elements must be the same in all. The whole can be but an infinite variety of the same; but every thing is related to every other by gradations of merely more or less, and *discretiveness* is impossible. In this material view, we are forced to conclude that the chemical elements constitute a machine capable of manufacturing by successive productions such things as *Man, Heaven, God* (if he be). But worse than this, if it were possible for any thing more ridiculous, we must conclude from the material view that these wonderful elements have produced some machines capable of manufacturing their likes; we must conclude that seeds are machines capable of producing leaves, flowers, fruit, and ultimately more seeds! I apprehend that but few of the advocates of materialism (I care not if they put a God behind or within their atoms, it is all the same materialism) have soberly contemplated the results of their doctrine, for it leads to conclusions that can be announced only with laughter and answered by ridicule. What is more calculated to excite one's risibility more than the proposition for a machine capable of grinding out other machines just like itself? Only think a moment, gentlemen—must not the tool be the *contra* or counter

of the work produced? Is not a *machine* a thing for *modifying* forces? Can the force have the same form in the machines as it has after being *modified* by the machine, in the form of the work?

But if *discretiveness* can be determined, then there is an end to the doctrine of combinations and developments, for the things discretized can have nothing in common, and therefore can not be combinations and developments of the same. If we admit the world to be combinations by development of the primitives up to a certain point, and then observe a discrete thing, then we clearly have a new force not acting in or through the combinations by the primitives, but *on* the combinations. Now, whence this force? It is clearly not in the world (the lower combinations). It is not of the material. It is superior to the material. It is intelligent. Is it not spiritual?

To the above objections to materialism, the Pantheist who puts his God *within* the primitives, may reply, that the wonder that all things should be but developments of the primitives, and that every seed should be a machine capable of reproducing itself, only adds to the wisdom and power of his God. But I ask him to look at the discretiveness. Does not this discretiveness clearly show that the order of influx is not *through* the material, but from the spiritual to the material? Is the form of the spiritual determined by the natural? Does not the spiritual determine the form of the natural? Certainly, this is the case in all artificial things. Is it not so too in nature? Are not vegetables for the use of animals? Is not the soil just the thing for the requirements of the vegetable?

That the lower orders existed prior to the higher is true, for the higher are founded on the lower and could not exist without them. But is it not equally plain that the higher have determined the forms of the lower, for they are for their use. Now, if the higher determined the lower, and the lower were *first* in point of time, is it not plain that the higher, though not existing in *actuality*, yet existed in *potency* at that time? Where could that potent existence have been, except in the *mind* of some intelligence? But if that intelligence were in the lower orders, then the higher orders were there also, and are evolutionary from them, and the order of progression is downward from God. But *discretiveness* in creation shows that the influx of the higher is *on*, not *out* of the lower, and true life and progression is upward toward God.

JOSHUA.

STATE OF THE INDIANS—A PETITION.

The following preamble and resolutions were adopted by the Board of Directors of the American Indian Aid Association in New York city, on the 24 of December, 1857:

Whereas, This Board was organized on the 24th day of September last, the objects of which having been strongly recommended by a series of public meetings both before and since above date.

And whereas, A large number of clergymen of this city, of the various denominations visited by us, have, almost without exception, expressed their strong sympathy with, and their approval of, the objects of our association, and also either opening their churches for the presentation of our claims, or individually consenting to do so as soon as practicable.

And whereas, Near thirty editors have opened their columns in spreading out our facts to the public, and we confidently expect (with some exceptions) that the entire Press of this city will ere long follow suit in this humanitarian work.

And whereas, A large amount of information has been communicated to this Board by Indian residents, travelers, historians and others, relating to the condition and treatment of our Indian population, which, if true, demands the immediate attention of the people and Government of this nation, the Board, therefore, present the following as the substance of some of the information derived from the above-named sources.

First, That the Indian race is not being diminished in consequence of any decree of manifest destiny, as has been most fallaciously asserted by border settlers and other interested persons, but by very different instrumentalities, such as the rum, the rifle, the revolver, and contaminations of their white aggressors.

Second, That one great cause of their decimation in the Territories, is their exposure to the rifle of the emigrant, the border settler and military, which rifle is effective 1,700 yards, while our laws compel the poor Indian to defend himself with his feeble arrow, which is effective only 200 yards.

Third, Neither our Territorial nor military authorities ever punish white men, according to law, for robbing, and especially murdering, Indians, but always demand and execute Indians, when charged with murdering white men.

Fourth, It is solemn mockery to tell the Indian that he enjoys the equal protection of our laws, when he is not allowed to enter our courts as juror, witness or plaintiff.

Fifth, The military on our frontiers, instead of protecting the Indians (with some honorable exceptions), have made it a practice to sanction aggression and then slaughter peaceable and innocent Indians merely to gain military celebrity (as in the alleged murder of 200 or 300 Indians by the orders of Gen. Harney at Ash Hollow), thus encouraging aggression and destroying the moral sense of the army.

Sixth, Treaties are professedly made with tribes, when, in fact, they are only signed off-times by unauthorized Indians, made drunk for that very purpose.

Seventh, That our Territories are becoming a rendezvous for adventurers who have no more scruple about robbing Indians than bears, of their homes and possessions; and that to drive the Indians to resistance and war, and then create large bills against the General Govern-

ment, is one great object of their emigration, and for proof of this, reference is here made to claims now being forwarded to Government, on and further, that in some cases Indian Agents, instead of protecting the Indians under their care, participate in fomenting those wars, and becoming partners in those claims.

Eighth, That under such circumstances, to give to Territorial Governments entire control of the Indians in said Territories, is to consent to their oppression and extermination.

Ninth, That all methods of Government or missionaries to civilize the Indians must continue to fail until they cease breaking down their tribal relations.

Tenth, That a great waste of Indian funds is being made by hiring white men to cultivate the Indian lands, instead of learning the Indians to work the same.

Eleventh, That according to estimates made, our Government has expended within the last forty-three years over three hundred millions of dollars, mainly for the restraint and government of our Indian population, when, had they been fairly dealt by, this enormous sum would have been no more necessary for their restraint and correction than for York—officers high in Government authority having declared themselves unable to point out a single treaty which was ever first broken by the Indians.

Twelfth, That said informants do not charge the foregoing wrongs upon any one political party or administration, nor as being always effected by design; but that it is rather the result of custom or habit of long standing.

Thirteenth, That the plan of civilization proposed by the American Indian Aid Association, is almost universally approved by Indian agents, travelers, and residents, so far as it has been explained to them, and if carried out will, in their opinion, greatly aid Government and missionaries in their praiseworthy efforts to benefit the Indians upon the reserves.

Fourteenth, That the efforts now being made to cut up into new Territories the remaining Indian lands in Utah, New Mexico, and elsewhere, we have good reason to believe are made purely for the benefit of office-seekers and land speculators; and it is earnestly hoped that Congress will give no countenance to the same.

In view of the foregoing alleged facts, the Directors *Resolved*, first, That the friends of justice and humanity, in every part of our common country, be invited to co-operate with them in giving their influence for the preservation of our red brethren.

Resolved, second, That in consequence of the pecuniary embarrassments of this city, the Board have been obliged to defray nearly the entire expense of their operations out of their own pockets; that their funds are exhausted, and they are greatly crippled in their labors; and further, that the friends of the cause be earnestly requested to remit such material aid as they can spare, either to the Secretary or to Dr. L. T. Warner, Treasurer, 49 Lafayette-place, that the Board may be enabled to publish a large amount of facts now in their possession, and also to send out agents and lecturers to awaken the public mind to the importance of the objects of their enterprise, etc.

Resolved, third, That politicians, editors, postmasters, and clergymen of all parties and denominations, be earnestly requested to sign, circulate and forward to some representative in Washington the following petition.

TAPPAN TOWNSEND, Chairman.

W. C. GOULD, Secretary, 218 SPRING-STREET.

PETITION.

To the United States Senate and House of Representatives: We, your petitioners, being inhabitants of the State of _____, and county of _____, having carefully read the foregoing statements and allegations concerning the condition and treatment of our Indian population, said to have been made to the Directors of the American Indian Aid Association, located in the city of New York, most respectfully call your attention to an investigation of the aforesaid allegations, and should you find them true, in whole or in part, we most earnestly request you to enact such measures and laws as in your wisdom you shall deem best to secure the preservation and elevation of the few remaining tribes of our red brethren.

Dated _____

SUNSHINE.

When rocks and hills shall glow and bloom,
And flush with sparkling gems,
And Nature ope her slumbering tombs,
And, crowned with diadems,
Her thousand minstrels rise
And skip to human use;
And, charming echo fills the skies
Responding; and, profuse
With love, and life, and streams of light,
And bathed with Central Bliss,
The shadows of the deepest night
Are met with morning kiss—
When massive links of Error's chain,
Bedragged in acid brine,
Shall fall from limbs convulsed with pain,
And precious bread and wine
Restore the famished, hungry soul,
And heavenly strength impart—
When Life shall spread its sacred scroll—
THE RECORD OF THE HEART—
Then, time shall flow in crystal streams,
And all the hill-tops glow
With love-inspired, inspiring beams;
And, music, soft and low,
Afloat upon each zephyr breath,
Shall, with celestial trill,
Dispel each phantom—shade of Death
And earth with Beauty fill.

FRANKLIN, N. H., Dec. 1, 1857.

W. H. K.

POPULATION OF THE UNITED STATES.—The present population of the United States (composed of thirty-one States and nine Territories) is 27,000,000, of whom 4,000,000 are negroes. The extent of sea coast is 12,500 miles. The annual value of its agricultural productions is \$2,000,000,000. Its mines of gold, copper, lead, coal and iron are among the richest in the world. Within its borders are 50,000 schools, 5,000 academies, 234 colleges, and 40,000 churches, having accommodations for 14,500,000 persons. There are 30,000 regular clergymen of all denominations, and the total value of church property is \$88,000,000, of which the Episcopalians possess \$11,500,000, the Roman Catholics \$9,000,000. The former have one church for every 15,871, the latter one in 18,900.

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, DECEMBER 26, 1857.

Reception Evenings.

Charles Partridge will be happy to see his friends, whether residents in the city or visitors from the country, who wish (not to gossip, but) to confer with him relative to Spiritualism, or any subject involving human progress, each succeeding Monday evening, at No. 26 West Fifteenth-street, between Fifth and Sixth avenues, New York, at half past 7 o'clock.

SPIRITUAL CAUSES OF NATURAL THINGS.

Matter is dead and powerless; Spirit alone is alive and potent. Not a single material atom is able to transport itself from any given position in which it may be found, and bring itself into contact and new relations with other particles incipiently associating to form any living organism, but each particle separately, as well as all particles in general, must be acted upon by an elaborating, directing and disposing force flowing into and vitalizing it from a source *without* and *above* itself. It is in this way that particles are successively aggregated and disposed into form, in the generation and development of the human physical constitution; and even that constitution, when developed in all its proportions, has no power, as a mere *physical machine*, to move itself, but can be moved only by an immanent and influent mind—will—*Spirit*. And even the individualized human Spirit itself, as it is not *self-existent* and eternal, but was preceded and caused by the great, self-existent and eternal Fountain Spirit, has no self-generative power to induce its own motives, volitions and acts, and thus it is momentarily dependent upon influx from above it to sustain its own potencies and operations.

If this is true of one individual man, it must be true of each and every other individual man. If it is true with reference to the dispositions, powers and acts of men in their *isolated* capacities, it is, of necessity, equally true of the dispositions, powers and acts of men in their *associate* relations. It is thus true that all social, political and religious bodies of mankind are impelled, directed and governed by a pervading and influent soul which is constantly and ultimately supplied from the great Fountain of all soul, flowing *directly* into the *inmosts* of each individual man, and *indirectly* to the more external and earthly degrees of his physical nature through those Spirit spheres which lie in nearest contiguity with the earth.

Not only is this true with reference to the human world, but, in discrete and specifically adapted degrees, to all inferior planes of creation—the animal, the vegetable and even the mineral being severally vitalized and impelled to their functional and reciprocal actions by a *corresponding* spiritual life, which flows into them from a source above themselves. Thus it is that the natural world, as a *whole*, and the spiritual world, as a *whole*, are to each other as one body and one soul; and as the human body is governed, in the generals and the minutæ of its operations, by the inflowing and pervading soul, so the whole natural world is governed, from the generals to the minutest particulars of mundane events, by the inflowing and energizing spiritual world as its soul.

A clear perception and thorough recognition of these seemingly self-evident truths, will enable us to appreciate the declaration of old Nebuchadnezzar, extorted from him by a most significant experience—that the Most High ruleth "according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand or say unto him, 'What doest thou?'" (Dan. 4 : 35,) and will enable us to feel that, in a sense not incompatible with that *free will* necessary to moral responsibility which every one is *conscious* of possessing, all forms and events, great and small, in the natural world, have their *predominating* source and government in a world of spiritual causes entirely outside of our mundane state of being. By bearing this principle in mind, we will have an easy solution of many occurrences in the religious, political, financial and social world, which defy explication on the basis of any merely material or human causes. If it be true that each individual

man is associated with guardian and other Spirits, who influence his thoughts and actions, then, even from this point of view it is impossible to avoid the conclusion that *bodies* of men are, also similarly influenced, and that the general course of worldly events, as well as the development of particular crises in human affairs, is governed by a positively determining intelligence and potency which is *supermundane*.

The discerning reader may receive from these considerations a hint which may go far to clear up, among other things, the otherwise inextricable mystery of the origin and causes of the recent financial crisis.

As connected with this subject, a hypothesis that seems sanctioned by all that is known of the spiritual world and spiritual intercourse is, that as each *individual* is attended by inspiring Spirits who influence the course of his life, so *bodies* of men, held together by bonds of common affections and interests, have also *their* presiding Spirit influences. It was thought in ancient times, (no doubt with good reason) that each person, family, tribe, city and nation, was presided over by its particular tutelar Spirit, or class of Spirits, and that each department of human pursuit—the pastoral, the agricultural, the mercantile, the military, etc., was under a similar guidance. Although in consequence of changed human and Spirit conditions this interior government is perhaps not operative in precisely the same forms at the present age of the world, the *principle* must necessarily be supposed to remain *unchanged*, if we admit that there is the connection between this world and the other which all modern pneumatic demonstrations seem to indicate; and thus each department of human interest and pursuit, as well as each individual, has *now*, as then, its Spirit inspirers.

Suppose, then, that a fiat had gone forth from the upper heavens, or from the Eternal One, that the Spirit sustainers of the corrupt and avarice-engendering financial system of the world should withdraw their influence from the objects of their charge; would not the very *life* of the financial system be thus thrown into derangement? And would not an effect be produced upon the very *minds* of men that would account for the universal tremor and destruction of mutual confidence which lately pervaded all financial circles? This is what we suppose to have actually occurred; and we submit this to the spiritualistic reader as the only rational and complete solution of a phenomenon for which no adequate combination of merely *material* causes has yet been assigned.

S. B. Brittan at the West again.

The Spiritual public and the friends of Progress in the West are respectfully informed, that Mr. Brittan—who is very widely known as an earnest and accomplished advocate of Rational Spiritualism, alike in its scientific, philosophical, theological, moral and religious aspects and bearings—will leave this city before the first of January, next ensuing, on a lecturing tour through some of the Western States.

The services of Mr. Brittan have been engaged by the friends in Louisville, Ky., where he will deliver some five or six lectures, after which he will return through Indiana, Illinois, Michigan, Ohio and New York. He will probably go out by the way of Pittsburgh and Cincinnati, and will be absent one month. On his return, he will have occasion to pass through New Albany Ind., and Michigan City; some of the principal towns on the railroad lines in Michigan; Toledo, Cleveland, Painesville, in Ohio; and the places along the line of the Erie Railroad in this State. The friends in the cities and towns named above, or in other places along the line of his homeward journey, who may require his services as a public Lecturer—either on spiritual subjects or on popular themes, before Literary associations or otherwise—should address him at Louisville, Ky., until the 4th of January.

Mr. Brittan has already received other invitations from the West, and those who have never had an opportunity to listen to his earnest, philosophical and forcible elucidations and appeals, would do well to stop him by the way, as they may not, perhaps, have another similar opportunity for twelve months to come.

Mr. Toohey at the West.

From a note received from our old neighbor and friend J. H. W. Toohey, former editor of the *Christian Spiritualist*, that was published in this city, we learn that he is on a lecturing tour to the Spiritualists in the Western States, having recently delivered his messages to the friends at Battle Creek, Mich.

DEGREES OF VISIBLE EXISTENCES.

The article entitled "*Concrete and Discrete Influx*," signed "JOSHUA," which we publish in our present issue, will be read with profit as presenting some ideas that are important to a true philosophy of all created existences, visible and invisible, with their relations to each other and to their eternal and underrived Cause. We deem the position of "JOSHUA" entirely correct, that each of the great departments of visible existence, the mineral, the vegetable and the animal, is totally, necessarily, and forever distinct from the others, and can not pass into either of the others by any process of mere *continuity*. What has been sometimes mistaken for an approximate point at which one passes into the other, has really been the mere point of *contact* of the two totally different things, and which confessedly is sometimes very minute. An illustration in the form of two curious facts occurs to me, and which I here mention as a matter of my own observation, not being aware that the same facts have ever before excited a public remark.

These facts may be observed in every family as ordinary occurrences in the domestic economy. When, for instance, butter has been highly salted, and is not entirely freed from water, it is set away, as its contained water evaporates, it carries with it particles of salt, which it deposits on the surface in the form of a crystalline mineral *efflorescence*, which very much resembles that low form of vegetation called *mould*. This seems to render it highly probable that the vegetation called *mould* is produced by a similar process of *efflorescence* by which still more *refined* and *lively* particles are aggregated and deposited, likewise without the accessory condition of an *organized* seed. Yet if the saline efflorescence referred to is carefully examined with a magnifier, it will be found to exhibit an assemblage solely of *angular* or crystalline forms, which clearly places it in the category of *minerals*; while if the efflorescence called *mould*, to all appearances *similarly* produced, is examined in the same way, the formations will be found to be *curvilinear* or *circular*, which clearly distinguish the production as *vegetable*, and thus as totally *discreted* in nature from the salty accretions.

The other fact is, that an imperfect *quasi plant*, of a fungoid type, is often seen to arise from a projecting fibre of the wick of a common oil lamp, and to form itself entirely within the superficies of the flame. These aggregations of particles are most likely to occur when the oil is not very pure—i. e., when it contains an excess of carbonaceous matter. I have examined these fungoid appearances with a magnifier, and in some instances, have been able to detect the circles and radii in the growth, which seem clearly to place them above the category of merely mineral forms, and among the lowest forms of vegetation. If I have not been mistaken in my observations and inductions, here is clearly an instance, humble though it is, of a law governed ascension of an imperfectly organic from an inorganic form of matter, though it is evidently not an ascension by *continuous* degrees, but by a *discrete* degree, the change of the fungoid from the previous state of its materials being *abrupt*, and without exhibiting any intermediate and undistinguishable gradations.

A QUESTION ASKED AND ANSWERED.

LAPHAMVILLE, MICH., Nov. 30, 1857.

Sir—I wish to know whether men are now endowed with gifts, such as healing, and the gift of speech, wisdom, knowledge, discerning of Spirits, and various other gifts such as mentioned in the Bible, when in the interior state, independent of disembodied Spirits. Can any one answer?

SETH PORTER.

The above question, when analytically scrutinized, will be found to involve three branches:

First, Are men now endowed with the gifts that are mentioned;

Secondly, If so, do those gifts belong to the same general category with apparently similar ones that are mentioned in the Bible; and

Thirdly, Are these gifts exercised by persons in the interior state, independent of the interposition of disembodied Spirits?

First: That some persons do now possess the gifts specified, may, we think, be regarded as a *fixed fact*. The phenomena proving the existence of these endowments have been too long before the world, and have withstood too much scrutiny by intelligent persons who have attempted to account for them on other than the spiritual hypothesis, to be considered as having any other nature and origin than those which they claim for themselves, especially as there is nothing *really* irrational in those claims *per se*.

Secondly: The gift may be considered as generically the same with many recorded in the Bible, though, in many instances, specifically different, according to the difference in the genius, circumstances and requirements of the age.

Thirdly: These gifts, in own individual opinion, are now, as they were in Bible times, exercised sometimes *with* and sometimes *without*, the interposition of particular, individual, disembodied Spirits. That individual Spirits may have a direct agency in the production of the specified phenomena through earthly mediums, has been pretty well illustrated and proved by multiplied occurrences within the last seven years, and of which accounts have from time to time appeared in these columns. But according to our apprehension and experience, there is also such a thing as a *general* sphere of Spirits and spiritual societies—indeed the whole sphere of the universal spiritual world, pervaded, vitalized and directed, by the Omnipresent, undivided Life of all lives—being made to converge upon the individual medium in the flesh, and, according to his degree of receptivity, giving him the intelligence and power the exercise of which is in Scripture language, called miraculous.

Sacred Books.

A correspondent (R. R. T. D.) having read the article "The Word of God to Mohammed," etc., in the TELEGRAPH of November 7, is prompted to ask whether the Koran or any of the sacred books of the Pagans are published in the English language, and if so, where can they be obtained, and at what prices? We would say that there are now a few copies of an English translation of the Koran scattered round among the various bookstores, the price of which is two dollars, and postage about thirty cents. On the receipt of a remittance of \$2 30 we will undertake to forward to our correspondent, or any one else, a copy of the Koran, postage free.

The Zend-Avesta of Zoroaster, we believe, has never been translated into English, but a French translation has been made by Anquetil du Perron. It is a rare work, and perhaps not more than half a dozen copies of it exist in the United States. There is a copy of it in the library of the Harvard University, at Cambridge, Mass.

There is an English copy of the PURANA BHAGAVATA, one of the Hindoo sacred books, in the Astor Library, this city. A very beautiful and interesting Hindoo sacred poem, evidently of a deeply interior or spiritual meaning, called the GITAGOVINDA, is re-published by Dr. Adam Clarke, as an appendix to his comments on the Songs of Solomon. The INSTITUTE OF MENU, one of the oldest and most comprehensive of the sacred books of the Hindoos, was translated into English by Sir William Jones. It is a rare work, and seldom to be found except in large public libraries. Fragments of other Hindoo sacred books are extant in English, but they are so scattered and miscellaneous that we can give no methodical references to them. The same may be said of some of the Chinese sacred books.

The Sibylline Oracles of the Romans are still in Latin, and rarely to be found even in that language. We do not know that any English translation was ever made. The Scandinavian Eddas, we believe, also only exist in the original. But the general mythological systems of all ancient nations are accessible in works on mythology.

Longfellow's HAWATHA may be considered as a fair presentation of the Bible of the North American Indians; and we submit that when closely scrutinized with an opened interior sense, it will be found to contain a meaning that does not appear on the surface.

Another Clerical Convert.

Rev. J. P. Averill, of Battle Creek, Mich., a Universalist clergyman of superior talents, and a man highly esteemed for his personal qualities by all who know him, has avowed his belief in spiritual intercourse, and does not hesitate to employ every suitable opportunity to proclaim as extensively as possible, the doctrine of a present ministry of angels, and the philosophical, theological and practical sequences legitimately flowing from it. We have received an able and somewhat lengthy communication originally addressed by him to the *Christian Ambassador* the Universalist paper published in this city, but which, for some reason, the editors of that paper did not see fit to insert in its columns. We shall publish the communication in our next issue.

Brooklyn.

Dr. John Bovee Dods will lecture on Spiritualism in Clinton Hall Brooklyn, next Sunday, Dec. 27, at 3 o'clock, P. M., and 7 in the evening.

STATEMENT FROM HON. C. W. CATHCART.

We find the following statement of spiritual manifestations from Mr. Cathcart in the *La Porte, Ind. Times*:

SPIRITUAL MANIFESTATIONS.

I have witnessed some curious phenomena lately, of which I have concluded to drop you a brief report, which you are at liberty to publish if you see proper, over my signature:

Hearing of a Mr. Collins, from South Bend, who intended to show his singular mediumship at Westville, I went to the place appointed and saw him tied by a young M. D., as faithfully as about forty feet of good rope would permit, when, being placed in a room alone under a guard of skeptics, his bonds were loosened, and like St. Peter of old, the prisoner set free. Afterward he was tied fast by the same invisible power which had previously loosened him.

Mr. Collins, and Mr. Putnam, a lecturer who accompanies Mr. C., were induced to spend a few days at my house. One evening Mr. C. was tied as securely as ingeniously and a good clothes-line would permit, when he was untied by hands *not* in the flesh, and afterwards tied up by the same mysterious power, so securely, that despairing of releasing him in any reasonable time by the tedious process of untying, I cut him loose with my knife.

The above is only a small part of what we witnessed in his presence. The family went with Mr. C. into my Hall, when, after some musical manifestations, the Spirits requested the women to retire. They then played with great power on some half dozen instruments, and also spoke to us with an audible voice, several times. I then asked them to let us see what physical power Spirits could manifest, when my bass drum was torn from its fastenings, things pretty generally scattered—my large table which was by iron clamps screwed to the floor, torn loose and thrashed about—one of the company patted all over with the tambourine, all of us gently struck with the drumstick, etc., etc. I told the Spirits to tear away, as I was curious to see their strength exhibited and was willing and able to repair all damages. They then tore down two strings of bells which I had suspended, twisted them together, and to wind up, picked up a chair, and with its legs knocked holes into the table-top one-third of an inch deep. I asked them to take my flageolet out of my hands, which was done, and once when I was, with a pin, picking a tender tooth, with the drumstick they played with my fingers holding the pin, without hurting the sore tooth. The boys would ask them to brush father's beard, etc., which would be done immediately. All this, and more, much more, was done under conditions precluding the possibility of attributing these things to mere human agency.

CHAS. W. CATHCART.

A Coincidence.

In an article entitled "The Secular Press and Spiritualism," which we inserted last week, will be found a communication, copied from an exchange, and purporting to have been given by the Spirit of John Jacob Astor. The perusal of that communication distinctly revives in our mind the memory of a similar one that was given by what purported to be the same Spirit, at a circle with which we were connected in the autumn of 1851. It was given through the organism of Mr. T., of the Shaker community of Harvard, Mass., who happened to be present on the occasion, and who had never seen Mr. Astor during the life of the body, but who gave a general description of his features which was recognized as correct by those present who had seen him. The communication given, as to its main features (which related to the influence of avarice in this world upon the Spirit hereafter, as exemplified in his own case), was so *precisely similar*, even as respects its peculiar phraseology, to the one here presented, as to convince us that the two proceeded from the same intelligent source, whether that was really the Spirit of Mr. Astor, as purported, or not. From motives of delicacy we abstained at the time from saying anything publicly of the communication that was given at our circle; but now that the matter has been placed before the public through other channels, and the coincidence appears to us so striking, we deem the fact which we witnessed due to the public. We leave our readers to do their own moralizings on these manifestations.

"Dante in the Spirit-world," etc.

Mr. William A. Hume, medium of the Spirit production entitled "Antiquity of Coins," etc., which we favorably noticed in our issue of December 5, sends us word that he has another work which was also written through him, entitled "Dante in the Spirit-world, a poem," one from E. A. Poe, and one from Byron, which any one can have by enclosing twenty-five cents and one postage stamp, and directing the same to him at Cleveland, O., care of S. W. Turner.

Fledgling Philosophers.

The sophomore age of the mind is always remarkable for learned folly and foolish learning, just as the young humble bee is said to be the largest when first hatched. So young philosophers are never so positive that they have fathomed the universe as when they first set sail. If they chance to get beyond soundings, they come to a maddened conviction that the bottom has fallen out.

MISS REEDE.

Lectures in Williamsburgh.

William Fishbough will lecture in the Hall of Bank Building, corner of Fourth and South Third-streets, Williamsburgh, next Sunday, and for several Sundays following, morning and evening, at the usual hours for Church service, indicated by the ringing of the bell. Subject for next Sunday evening, "Benefits and Dangers of Spiritual Intercourse."

NEW YORK CONFERENCE.

SESSION OF DECEMBER 15.

Mr. ODELL said: He had recently taken up a book which styles itself "The Age of Reason," and purports to have been written by the author of "Common Sense." From this, and also from the fact that we hear so much said as to what is reasonable or unreasonable, etc., he thought it might be profitable to inquire—what is reason?

Mr. LEVY answers: It is that which distinguishes the human from the brute. He did not think his answer was an immediate inspiration, however.

Mr. PHENIX said: The words "reason" and "common sense," as generally employed, are without definite meaning. Every man lauds common sense and esteems it an all-sufficient guide in all pursuits or professions but his own. The lawyer says he wants a physician who is superior to the pedantry of his profession—a man of sound common sense. And this is precisely the sort of man the doctor is after for a lawyer. Common sense, in his estimation, will make a good enough lawyer, but a doctor must be thoroughly versed in the observed methods which we name the science of medicine. If we go the round of the professions, we shall find that each insists on a thorough knowledge of facts and their laws, as a basis of reliability for itself, and coolly hands common sense over to his neighbor. He considers this an involuntary certification of the fact that observation alone is the test of truth, and that common sense, in its true signification, consists of a series of observations made consecutive by the memory. If by reason is meant a power of the mind, in and of itself able to determine without observation what is or is not true, he doubts the existence of any such power. Without observation we can determine nothing, our vaunted reason to the contrary, notwithstanding. The cow is a better judge of proper food for herself than man is for himself, by the mere exercise of what is called his reason; and if we wish to know its value in the solution of theological questions, we have only to look at the different sects to be convinced that, of itself, it has settled nothing whatever.

Dr. GRAY asked Mr. Phenix to define inspiration.

Mr. PHENIX replied by saying: It is a new function wrought—our senses being the instrument, and our Spirit the motor. Some may define it as an influx or flowing in of ideas or thoughts from without, but he doubts the correctness of this notion of inspiration. He thinks influx is simply light which quickens the thought-germs within the individual, and not an inflowing stream of concrete ideas poured into the soul from a fountain outside of itself. But inspiration, in what he deems the proper sense of the term, he holds to be established as clearly as any other natural law. The history of human experience is full of examples of it. He has heard speakers in this Conference, to quote no higher examples, who occasionally go quite beyond themselves and say things above their present status as thinkers—creating an effect in other minds wholly beyond their own perception of the value of what they uttered. This must be set down as inspiration. The literature of the world is full of such examples. When a man utters thoughts, not only beyond himself, but beyond the totality of thought of the age in which he lived, as Job, and Isaiah, and Shakespeare, with innumerable others, have done, there is nothing left for us but to say they were inspired men.

Dr. GRAY said: He concurred in the main with Mr. Phenix, that reason is the observed ratio, method, or natural classification of facts, with their laws and consequences. Spiritualism has given us a higher range for the exercise of this power of the mind. Our spiritual experience has opened to us a field beyond the scope of the senses, and has given us an opportunity for the exercise of this external power in the classification of spiritual phenomena, cognized by the spiritual senses. But he does not call this ability to classify observed facts, whether seen by the natural or spiritual senses, inspiration. He defines inspiration to be the psychological transfer of another's thought into our own minds. There is a condition in which a man may become the treasury of another's observation and experience. When a true rapport exists between any number of minds upon a given topic, the mind receptive may become the storehouse for the combined wisdom of all the minds in rapport with itself on that point. It was through this rapport with other minds that the Jewish Prophets could speak of the future Jesus, and look down the line of the ages, to a time when swords should be beaten into plowshares. That epoch had not then, nor for many centuries afterward, cast any shadows before it in the earth sphere of mind; but from what we now know, we are all convinced that it must surely come, and that speedily.

Mr. NOE asked: Is the medium principle a universal human characteristic; and if so, what are the best means for its cultivation?

Dr. GRAY, in responding to Mr. Noe, preferred to use the word *state* instead of *principle* as to the phenomena of mediumship. The medium state is, as to the mind, a state of listening, or attention to another's thought, while the process of producing or creating ideas is held in voluntary abeyance. If the listener or inquirer starts an original new process of thought, whether he utters it or not, he becomes positive, and the ears of his Spirit are stopped, i. e., the medium state is suspended. He is no longer a listener or medium, but is a communicator or inspirer. The medium state occurs whenever we are inwardly inquiring after a truth; the opposite state whenever we are uttering or framing the utterance of a truth. We term the former the negative, the latter the positive state. In the case of physical mediumship, the body is more or less changed toward the negative state when the mind is so, and positive when the mind is proliferating ideas for outer utterance. The chemistry of the whole body and of all its secretions, is also changed from the one to the other state, as the mind changes its action, though the physical change is very much slower in its complete

adjustment in the great majority of our race than it is in that class we term mediums *par excellence*. The elements emanating from a human body in the gaseous form, are only obedient to the plastic power of a Spirit, or of a mesmerizer, when they have been rendered electro-negative by a psycho-negative state of the subject or medium.

The secretions and the gaseous and imponderable elements radiating from a human being, are instinct with both the soul and animal life of that being; and these living effluences are called by Spiritualists the sphere (or atmosphere) for that being. We must answer the question, *are all men mediative thus?*—as to the soul yes; and as to the body, only to the extent to which their physical spheres or emanations correspond as to electric tension, with the tension or state of the central soul itself. As to the body, we answer: the more frequently we sit in mental stillness, listening, inquiring, investigating—the more rapidly and perfectly do we acquire the ability to be mentally mediative, or impressible; and the ability to remain psycho-negative for a sufficient length of time, is sure at last to induce the physically negative condition of the sphere, by and through which Spirits can make their existence, presence and undying love known to us by external signs. Practice makes perfect in this department of mediumship as in the purely mental; and indeed, in everything else.

Mr. PHENIX said: If any one will take the trouble to analyze an hour's experience, he will be surprised to find how little of it can be referred to himself proper. The law of mediumship is seen in every variety of manifestation. We are surprised at its results, only from our ignorance of the ever-active part it plays in the universe of manifestation. On the animal plane we call it instinct; on the human, it is the susceptibility to inspiration, etc.; but it is the same law on every plane of being. As to the best method of cultivating mediumship, any oral directions that he could give would be on a par with the theory of the art of swimming—all very well on paper, but of little use to the tyro in the water, until he has learned the art by the natural method. All that he can say as the result of his own observation is, that those who live the nearest to their highest aspirations seem to make the most progress; and this, he thinks, is a safe experiment, because if it should chance to fail in developing a good medium, it will certainly succeed in making a good man.

Mrs. COLE spoke from the trances, and said: Inspiration is intimately connected with human interest. It is an influence from God on all planes of being. It unites and harmonizes all forms of existence. It is the soul of animal life—the great motive power—the breath of God that gives life to nature. It is from God, and man is the passive instrument. The soul that is in harmony with that divine law, has truthful inspirations and needs no artificial aid. Reason sits lightly on her throne, when inspiration illuminates the soul. The Spirit has no power until warmed by inspiration. It is God in the soul. It is the infusion of Deity throughout the earth. Ask the flower whence its fragrance? and the flower will tell you, that it inhaled it from the breath of God. There is neither beginning nor end to the theme you are discussing; there is no limit to its universality. We live, and move, and have our being in the ample folds of this eternal law. It infuses itself into souls and systems, and each and all are mutually the recipients of its unspeakable blessings.

Mr. PARTRIDGE answers Yes, to the universality of mediumship. All manifestation is through an appropriate medium. Man is the indwelling power, and his body is the medium for its manifestation. So, when out of the earthly body we shall still manifest through a medium which then as now, will be external to the man. The law is universal. All forces require forms through which to express their qualities, and these forms are the mediums through which alone we can understand the nature of the invisible entity which animates them.

Mr. TAYLOR stated a fact: He said that a certain individual well known to him, who met his death by a fall from a building in Canal-street about four years ago, purported to be present at their circle last evening, and by way of establishing his identity, gave the sign of a master mason.

Adjourned. E. T. HALLOCK.

The Telegraph and Spiritualism in England.

Mr. S. Chinnery, of Fokestone, England, in a recent letter to this office, speaks thus of the TELEGRAPH, and the state of Spiritualism in England:

"I would positively rather pay ten times its present price than be without it; in fact, I can set no money value on it at all. I would positively rather forego several meals a week than lose it. I look out for it with the greatest eagerness, and with the dearth of news on spiritual subjects in this country, owing to our having no paper devoted to the subject, I prize the publication much, frequently referring back to old numbers while I am awaiting the arrival of the fresh one. Surely your subscribers will not allow you to make any more personal appeals [for an increase of patronage.] . . .

"Before I close, I would just add that Spiritualism does not flag here. On the contrary, there are an immense number of private circles held, especially in families, but owing to our having no organ, we learn little of each other's details. A new paper, the *Dial*, is about to be started, upon the opinions of all sects, and for free discussion upon religious subjects, founded on Bible ethics, so that the Spiritualists will have a say."

MAN is not born to misery, crime, and wretchedness, but to happiness, harmony, and love. He is born to a life nobler far than we see him now enjoy—a destiny brighter than the most hopeful have yet anticipated. He has inner capabilities of happiness and glory, yet untold by prophet or seer; inner harmonies, beauties, and uses, yet unrevealed to the outer eye, and which but wait right relations and conditions—but wait a correspondingly true and harmonic external order of life, to brilliantly disclose themselves to the world.

JUDGMENT HYMN.

BY GEORGE PERRY.

Day of Love! that day of glory
Shall redeem this chaos hoary;
Age to age repeats the story.

Oh, what joy and exultation
When Love brings the full creation
To its just adjudication!

Night shall flee, and Fear infernal;
Earth before its Judge eternal
Shall arise in light supernal.

Love, life's Record then unsealing
All containing, all revealing;
Night and Hell no more concealing.

Justice all to all deciding—
Oh, what peace and deep confiding!
Fear no more in man abiding!

Every throb of Love's heart sending
Pulses to Creation's ending,
In one Brotherhood all blending.

Spheres with joy will thrill and tremble;
Man with man will then assemble
In the world-embracing temple—

Paeans through the arches ringing—
Sans like burning censers swinging,
Holy airs and odors flinging—

And like sounds of seas fraternal
Blent and borne by breezes vernal
Shall go up the Chant Eternal.

When that day shall come in splendor,
What can lips of mortal render
Of the joy it shall engender?

Ye, with cloudless splendor burning!
Unto ye all life returning
Yearns with deep and deeper yearning.

Ye to chaos have descended—
Suffered—conquered—and ascended
With relumed worlds attended.

Ye have judged without remission,
Sin-inherited perdition;
Wisdom followed with contrition.

Ancient realms of Desolation
Shout in choral exultation
In the joy of their salvation.

Every Life and Soul and Nation
Sings the eternal exultation—
Joins as one the vast creation!

FUTURE PUNISHMENT.

NUMBER IV.

An argument has been drawn in favor of the doctrine of *retribution* as such, or the absolute necessity of punishment following a violation of the Divine law, from the administration of justice in this world. It is said that where a human law has been violated by the commission of crime here, punishment always follows it. And although the criminal should by his conduct manifest ever so much penitence, and give ever so much evidence of having reformed, still this will not operate to prevent his punishment. But in this view of the subject, some circumstances are disregarded which distinguish one case from the other. One of these circumstances is, that one of these punishments is a *present* one, and the other a *future* one.

In the former case, the punishment follows the act *immediately*; and in the other, it is postponed until perhaps a long period of time afterward. In the case of punishment by men in this world, it is intended to have a *prospective* operation, to prevent the commission of further crimes by the same individual, by his restraint, or by his reformation, or by other individuals, by his example. To have this effect, it is necessary that it should be inflicted, because a delay, or postponement, or a remission of the punishment, would destroy its efficacy in this respect. The individual would neither be restrained nor reformed, nor would the example of his punishment be given to others, to deter them from the commission of crimes. Mankind would see an individual who had violated the law go unpunished, and the effect would be, to encourage them also in the commission of crimes by an expected impunity. Society, therefore, could not go on under such a state of things. But as it regards *future* punishment in another world so far as it relates to conduct in *this world*, to the commission of sin and the violation of the Divine law *here*, it is evident that its infliction could do no good

either in the way of reformation, restraint, or example, *here* in this world with all its affairs having passed away; it could have no influence upon them. As it regards *this world*, then, punishment in a future one would be entirely useless, since it could not undo what had been done here; neither could it prevent the evils growing out of them. These things would all be in the past, upon which the future could have no influence. And it is these circumstances which make punishment as administered by men necessary here, and which make their punishment in another world in reference to the things of *this world* unnecessary and useless. And this consideration destroys altogether the force of the analogy attempted to be drawn between punishment in this world, and future punishment in another.

The only use of punishment is its *prospective* operation; i. e., its relation to the *future* conduct and character of individuals, and not its *retrospective* relation to their past conduct and character, which have all passed away, except so far as this past conduct and character shall have an influence upon future conduct and character. Punishment in another world, to be of any efficacy, must have reference to the *existing* character of the person punished, and not to the deeds he has committed in *this world*. Its object and use must be to reform his character where it needs reformation, and to prevent his sinning any more. And it is in reference only to this object that it can be justified. This is the only reasonable view to take of future punishment. And all Christian sects do in fact admit the doctrine that upon the *existing* character of the person on entering the other world will depend his condition there at the time he enters it, and not upon his conduct in this world. Some would, to be sure, make use of the doctrine of the *Atonement* as a medium to prevent this punishment, the punishing one being for the sins committed by another. But even this doctrine is only an admission that there will be no connection between punishment in a future world and sin in this, if the sinner repents and reforms before he leaves this world, and thus destroys the connection between future punishment and past sins.

Punishment in a future state may be better illustrated by the conduct of a father toward his children, than by the administration of law in our courts of justice. Suppose a father should threaten a child that in case he violated a command, instead of punishing him immediately, he would punish him at some future time, as at the end of a year. And suppose the child violated the command, but before the year expired, he became penitent, sincerely regretted having done it, and gave evidence of such a change of disposition as would probably prevent him from any future act of disobedience, would it, under these circumstances, be of any use for the parent to inflict the threatened punishment? and would any parent having any affection for his children, do it? The object of the punishment would be answered by the change of disposition of his child, and it would therefore become unnecessary.

SPIRITUALISM IN ELKHART, IND.

TEST THROUGH MRS. COAN—SPIRIT-WRITING.

BROTHER PARTRIDGE: November 26, 1857.

Spiritualism has taken deep and permanent root here. Hundreds who have heretofore lived in darkness are now basking in the sunshine of inspired truth and love. But it is surprising how ignorant the world yet is of spiritual facts. When Mrs. Coan announced that she would give public tests of Spirit power and intelligence, most of our citizens said it was humbug, etc.; but on the next morning, when the hundred, who witnessed the numerous and undoubted tests, told them that it was no humbug, and that there was something in it "too deep for their philosophy," then they were very anxious to witness it. But she could not stay. I hope she may return to this place. I think she would set some of our hard heads to thinking.

Mrs. Coan is doing a good work in the West, and gives many excellent and beautiful tests. I was present at a public exhibition of her powers at South Bend, in this State. Messrs. Eaton and Turner, two distinguished lawyers, were on the Committee. A number of ballots, with the names of diseased persons written on them, by the Committee and others, were placed on the table. Presently the name of "Joseph" was spelled out by the raps, and a ballot with that name on it was selected by the Spirits. Joseph said he was the Spirit brother of Mr. Turner, and after answering many questions as to his age, place of death,

etc., etc., correctly, Mr. Turner asked Joseph if his Spirit father was present? It rapped "No." When Mrs. Coan wrote, backward and upside down, "Budda was here," Mr. Turner then explained to the congregation that five years ago, and before he moved to South Bend, he had lost a little boy that he used to call "Budda," but that no one in the house knew it but himself, and that it was not in his mind at the time, and had not been enduring the evening, and that he had never seen Mrs. Coan till he met her on the platform, and freely admitted that he could explain the matter in no other way than by just saying "it was Spirits."

My wife is a very good writing medium, and our Spirit friends, through her hands, frequently give us much valuable instruction. I inclose one article from her inspired pen (we have many such) with a brief history of its production.

Dr. R—, a member of the M. E. Church, and myself were in my office, talking on the subject of Spiritualism. The Dr. was quite violent in his opposition, and said he could see no good that Spiritualism could do, even if it was true, which he did not believe. I was impressed that John Wesley would answer some of his objections through Mrs. Shuey's hand, if I desired it. I then made a mental request that the Spirit of John Wesley should at that moment go to my wife, and through her hands write an article for the Doctor, giving him some of the benefits of Spiritualism.

In about an hour I went home and found the article ready for the Doctor, signed by the Spirit named by me in the office, and upon the subject suggested. Mrs. S. says that she had no intimation who the article was written for until after it was completed, when they told her it was for Dr. R—. She, of course, knew nothing of my request at the office. I think that it could not have been taken from my mind, as I was at the same time drawing up legal papers in my office, half a mile off.

Thine in the truth,

M. F. SHUEY.

SPIRIT COMMUNICATION.

"All hail, friend!"

"Joyfully we meet thee,
Gladly we greet thee;
Peace attend thee,
Heaven befriend thee,
Angels guide thee on thy way.
Love shall lead thee
To the realms of perfect day.

"Man is blessed in doing, and not for doing. The light shines in upon him who opens the door. The cooling draught refreshes only him who partakes of it. Why will weary, fainting man stand aloof and gaze, afraid to approach, doubting its efficacy, its purity, its quality, until he sinks fainting to the earth, when his senses all tell him it is there, free to all? He can see the cool sparkling fountain pouring forth her refreshing draught to tempt the weary; he hears the gurgling streamlet hastening away on its mission of love; he sees his fainting brother partake and become a strong man, while he stands doubting, wearily grasping at the vapory air and faint mists, as they float before him, to allay his parching thirst.

"Mortal man, you will never become satisfied; your thirst can never be allayed. There is a void in your heart which that fleeting vapor can never fill. Approach the fountain; take it in its purity and abundance; it bursts forth for you as well as for your brother; there is enough for all. O, believe that, brother—look into the depth of his soul—when he would take thy hand and lead thee to the fountain of truth. Seest thou any evil motive, any selfishness there? Why sits he not weary and fainting like thee—unhappy and unsatisfied like thee? which the world can not fill? Your brother has quenched his thirst; his face glows with cheerfulness and health. Love, charity, hope, compassion, beam through his sparkling eye.

"Hast thou no aspirations unsatisfied? no void in thy heart? He offers you a helping hand; he tells you that, weary and desponding, he sought that cooling fountain; that each drop is as a ruby, thrown by angel hands; that it heals all our maladies; that it refreshes man's Spirit; that to drink is to live.

"Still you tremblingly draw back, and writhing in the dust, spurn him from you, and eagerly stretching your fevered hands upward, devoutly call on God to send manna ere you die.

"O, man, be wise; 'drink and remember your misery no more;' drink and it will open to your vision glories innumerable before unseen; drink and be strong; drink and prove its purity; drink and prove its efficacy; drink, brother, and thy Spirit shall soar aloft, redolent with love to God and man. Bathe in the pool of Siloam, and your eyes shall be opened;

and O, what raptures will fill your heart, what glories untold will burst upon your vision! Earth will become enveloped in a new light; you will see the love of God stamped on all around you; you will eagerly strive to encircle all mankind in arms of love, and draw them to the fountain of truth. You need no longer grope in fearful darkness; the germs of God, implanted in your bosom, will shine forth in all their brightness, and be a lamp unto your feet and a light to guide you unto perfect day."

GENERATION, AGAIN.

FRANKLIN, N. H., December 8, 1857.

EDITOR OF THE TELEGRAPH:

I observe, by your last issue, that a correspondent ("F. W. Evans") is really inclined to be facetious, at my expense; at least, whether intentional or not, he does me injustice in his allusions to my recent articles on "Generation," published in your columns. Your correspondent remarks:

"Who and what is Christ? is a question I wish to raise at this time—judging from the tenor of several articles that have recently appeared in the TELEGRAPH and other publications, that now is the right time, for which I have, for several years, been patiently waiting."

"The truth (as I deem it) on this subject is like a bird hovering round, but no one has yet caught it. The writers of 'Generation' and 'Natural Law of Christ's Conception,' have plucked some of its feathers."

The intelligent reader of my articles will have noticed that my prime object was to present the hitherto seemingly unrecognized fact, that generation is both spiritual and natural in its order in creation; that it proceeds *naturally* through the seed-form or acorn, and spiritually, independently of the acorn—using the acorn as the general representative. If those articles made pretension to any merit, or deserved any, it was solely because they presented this broad basis, and so opened the door to an influx of light upon a sphere hitherto unilluminated and unwarmed.

Whatever I said incidentally concerning generation in the vegetable sphere, and as illustrated in the personal in the conception of Jesus, was of very trivial importance, and only intended as hints and suggestions to help in fixing the fundamental fact upon the mind, and thus to establish the basis for a broader and truer conception of the principles of creation.

Having thus presented the key-note to one of creation's grandest oratorios, and simply touched some of the common chords, hoping thus to elicit the interest of other more skillful and competent artists to join in rehearsal, and finally in the full presentation, it is amusing now to find one making use of the piece I had presented, adopting the key and music, and after proceeding to give what he deems a more artistic and expressive rendering of a chord which I had touched, turn complacently and talk, as in the paragraph I have extracted, of having caught the bird of truth from which the writer on "Generation" only plucked some of the feathers. Let me insist that it was the broad principle covering the whole sphere of ornithology—relating to the universal bird-life (if I may adopt the figure)—that gave my articles the only value they possessed. If, incidentally, I were less eager than some might have been, and confined myself to merely plucking a few feathers from the individual robin, I am sure that bird will feel grateful that I did not catch him and strip him of his beautiful plumage, and dissect him even to the very vitals, and thus destroy a life so sweet and beautiful.

Your correspondent seems to have passed through the six days of his labor, and already enjoyed "several years" of the Sabbath, patiently waiting for us benighted ones to come up within the reach of his voice ere he ventured to disturb the sacred silence with an utterance.

As for me, I freely confess I have not yet merged from the shadow of the succession of nights that have thus far stood between "the evening and the morning," and shrouded the world's history. I rejoice, however, in believing I see streams of rosy light reaching up from the eastern horizon as heralds of that celestial orb which is soon to flood the sixth morning with light and inspiring heat, thus opening a day to humanity that hath no evening. Still the shadows of the mountains are deep and broad, and the valleys are full of damp and chills; in view of which, let no one rest or wait so long as there ariseeth plaint human wails; so long as there yearneth aching hearts; so long as there reacheth out hands gored with thorns; so long as the palate of Humanity recoileth from the sponges and vinegar; so long as the human flesh quivereth in agony with the great heart pierced by the cruel spear of darkness and of sin.

W. H. K.

SPIRITUAL ORGANISM OF MAN.

OUR CO-ESSENCE AND REPRESENTATIVE ORGANISMS.
NO. II.

As to this subject, let it be first stated in a general way, that the constituent organic forms of man, spiritual and natural, are but different combinations of the same, or of all things of him. That this is true, is shown from the nature of his Divine Parentage; and the following is offered of what is known of that Parentage:

It was shown in a previous article, that the uncreated substance and form of use which was and is the beginning from and of which all things were created, is Body and Mind, or the Person of the Lord, and which, being uncreated, was and is self-existing; and that it was uncreated is because it being the first, there was no prior entity from which it could have been created.

And now for that beginning to have been and to be self-existent, it is suggested that it must have been a One, a Unit, of such a fullness of things (of uncreated forms of use,) as to have been and to be wanting or deficient in nothing, and being such a fullness, it must have consisted of the uncreated originals of all created things—of all means or powers of existing. Hence it seems that it (the beginning, substance and form of use) was necessarily a self-existing Unity.

But a One that is such a fullness as to want, or be deficient in, nothing, is a fullness that has no end or limit, and which, therefore, seems to be an infinite fullness; and thus it seems that to be infinite, is to be a One or Unit; that is, as before intimated, to be such a fullness as to be wanting in nothing. Hence it is concluded that the self-existing Unity is Infinite. And it also appears obvious, in this idea of the Infinite, what is meant by the teaching that the Divine is Infinite; i. e., that He is the infinite fullness of the uncreated originals of all created things. And I would also suggest that, for that Unity to be infinitely perfect, it was and is necessary for each of the things of it to be of itself Infinite, or an infinite fullness. And as each of the things of that Unity, or whole, is thus of itself Infinite, and is a One or a whole of all infinite things, or infinite fullnesses, it is an infinite fullness of infinite fullnesses; i. e., an infinite of infinities, which is being doubly Infinite, or *infinitely Infinite*. And this seems to meet the saying of angels that there are infinite things in the infinities of the Divine.

It also seems that that infinitely infinite perfection was and is necessary for the efficient harmony of all things of that self-existing Unity, and for efficient and harmonious control of all created forms of the infinite things of it.

I will still remark as to infinite things, that, being such fullnesses as to be deficient or wanting in nothing, they must be fullnesses of the same things. Hence for them to be different from each other, they can be but different combinations of the same things, by and in each of them, having a different predominating form of use for its proprium or peculiar.

Now, as man was and is necessarily created by the propagative proceeding of all things of the body and mind of the Lord, he is necessarily the finite form or Person of the Divine Paternal substance and form of use; i. e., he is the created organic form or complex of the infinitely infinite economy of the Divine, by and in each of his constituent organic forms or organisms, being finite forms or complexes of the infinite fullnesses, or infinite things, of his uncreated Father; and by his being the finite of all of them, he is *infinitely infinite*.

And thus man's constituent forms are only different combinations of the same things, or of all things of himself; i. e., each of his constituent forms or organisms is an infinitude or a fullness of all things of him, and his different forms and organisms differ from each other only by each of them having a different predominating form of use for its proprium, specific character, or quality.

Such seems to be true of the economy of man's complexity; viz., that he is a finite human Personification of the infinitely infinite economy of the uncreated substance and form of use, or of his Divine Father, in simultaneous order, which order with man, as to these things, is the order of the finite forms of all infinite things, being as one in finite human use.

A man's constituent forms being thus but different combinations of all things of him; i. e., each of them being infinitudes or fullnesses of all things of him, his organisms of his different successive ancestral consanguinities, and his organisms of those persons he has known, and thereby mentally organized in himself in life, can be only different organized modifications (a succession of organized modifications) of the primary constituent forms or infinitudes of his first parents. (See the article on this subject, in the TELEGRAPH of November 21.)

Z. H. H.

Interesting Miscellany

THE MYSTERY.

BY HAYARD TAYLOR.

Thou art not dead; thou art not gone to dust;
No line of all thy loveliness shall fall
To formless ruin, smote by time, and thrust
Into the solemn gulf that covers all.

Thou canst not wholly perish, though the sod
Sink with its violets closer to thy breast;
Though by the feet of generations trod,
Thy head-stone crumbles from thy place of rest.

The marvel of thy beauty can not die;
The sweetness of thy presence can not fade;
Earth gave not all the glory of thine eye—
Death may not keep what death has never made.

It was not thine, that forehead strange and bold,
Nor those dumb lips they hid beneath the snow;
Thy heart would throb beneath that passive fold,
Thy hands for me that stony clasp forego.

But thou hadst gone—gone from the dreary land,
Gone from the storms let loose on every hill,
Lured by the sweet persuasion of a hand
Which leads thee somewhere in the distance still.

Where'er thou art, I know thou wearest yet
The same bewildering beauty, sanctified
By calmer joy, and touched with soft regret
For him who seeks, but can not reach thy side.

I keep for thee the living love of old,
And seek thy place in Nature—as a child
Whose hand is parted from his playmate's hold,
Wanders and cries along a lonesome wild.

When in the watches of my heart I hear
The messages of purer life, and know
The footsteps of thy spirit lingering near,
The darkness hides the way that I should go.

Canst thou not bid the empty realms restore
That form, the symbol of thy heavenly part?
Or on the fields of barren silence pour
That voice, the perfect music of thy heart?

Oh once, once bending to these widowed lips,
Take back the tender warmth of life from me,
Or let thy knees cloud with swift eclipse
The life of mine, and give me death with thee!

TWO MILLION TONS OF SILVER.

Truly, the wonders of science will never cease. The facts that are daily developing are more remarkable than the inventions of poets or romancers. Under the searching eye of science the most ordinary substances of nature reveal secrets which astonish reason and startle credulity. Hitherto the phrase "silvery sprae" has been deemed but a poetical expression; but it embodies a scientific truth!—Water does contain silver, and to say that the ocean by moonlight resembles a "sea of molten silver," is but an exaggerated expression of a scientific fact. Three French chemists, as we learn from *Household Words*, have been experimenting on the subject, and their labors have led them to the conclusion that the ocean holds dissolved two millions of tons of silver! They took water from the coast of St. Malo, a few leagues from land, and analyzed it in two ways. A portion of the water they acted upon by the usual tests of silver, and the presence of the precious metal was clearly ascertained. The remainder of the water they evaporated, and the salt they obtained they boiled with lead. This lump of impure lead they placed on a saucer made of lime, and then submitted it to a heat sufficient to melt the lead, but not to effect the silver, should any be present. The lead, as it melted, was sucked up by the porous saucer, and finally a small globe of silver glistened in the vessel. This process is called cupellation, and is the ordinary mode of procuring silver from the ore. Again and again they repeated the experiment with the same success. From these experiments they made the calculation, that a cubic mile of ocean contains two pounds and three quarters weight of silver.

After this they made another series of experiments. They gathered seaweeds, selecting those known to botanists as *fuci*, because they have no roots to insert in the rocks, and must therefore derive all their aliment from the sea. These they analyzed and found to be twenty-six times richer in silver than the water itself. These results attracted the attention of Mr. Frederick Field, an English essayist of silver in Chili, who commenced a course of experiments upon the copper or yellow metal with which the hulls of vessels are sheathed. Taking some sheathing metal from a vessel which was being repaired, that had been trading on the Pacific for seven years, he obtained from five thousand grains a trifle more than two grains of silver, which is equal to one pound, one ounce, two pennyweights, fifteen grains to the ton. He, among other experiments, took from the cabin of a vessel, a piece of metal which had never been exposed to sea water, and another piece of equal weight from the hull, which had been three years at sea. The metal from the hull yielded eight times as much silver as that taken from the cabin. These experiments were multiplied, with the same result, the comparative difference between the two metals varying according to the length of time the ship had been to sea—the longer at sea the greater the difference.

These experiments naturally led to others. If the sea contained silver, where might it not be found? The wood of the oak, birch, beech, apple and other trees, growing at long distances from the sea, were burned, and in their ashes silver was detected. And if plants contained silver, it was not difficult to infer that it existed also in animals. This was proved to be the case by an experiment which brought these remarkable researches to a triumphant conclusion. An ox was sacrificed to science, and in his blood was discovered the same valued metal.

Of course, we may presume that the same result would follow the analysis of human blood. To "coin my heart's blood," therefore, will be no unmeaning exclamation hereafter, for the chemist may extract therefrom pure silver. And if this rich ore exists in the blood, it must also be a constituent part of the other fluids of the body; for the French chemists have settled the fact that silver exists in appreciable quantities in water, wood and blood.

The explanation given of these phenomena is, that the sulphide of silver, or silver in combination with sulphur, is very widely diffused in nature. Salt water attacks the sulphide, and converts it into chloride

of silver, which it dissolves by the agency of common salt. So also the common salt contained in the water of the earth acts in a similar manner, dissolving out small quantities of metal, which it carries off and transfers to plants, and from plants it is received by animals in their food. What the value of the discovery may be, remains to be proved.

THE INEFFABLE NAME AMONG THE INDIANS.—In 1837 a treatise was published in London, entitled "The Ten Tribes of Israel Historically Identified with the Aborigines of the Western Hemisphere," wherein we find the following extract from the work of James Adair, Esq., on the use of the "Ineffable Name," in adjuration by a Northern Tribe of Indians:—"Their method of adjuring a witness to testify the truth, confirms the former hints, and will serve as a key to open the vowels of the great mysterious four-lettered name. On minor affairs, the judge, an elderly chieftain, asks the witness, 'Chechuhogga-ako?' (do you list) to which he answers, 'Kal-e-hogga' (I do not lie). But when the judge wishes to search into something of material consequence, and adjures the witness to speak the pure truth, O. E. ASKO, 'What you have now said is true by this emblem of the self-existent God.' To this the witness replies: 'It is true, by the strong pointing symbol of YO-HE-W A H.' When the knowledge of the affair in dispute is of great importance, the judge swears the witness thus 'O. E. A.' It is true by the strong pointing symbol of YO HE-W A H sko. 'Have you told me the pure truth by the lively type of the great and awful name of God, which describes his essential existence without beginning or ending; and by his self-existent, perfect name, which we are not to profane, and by which I adjure you?' The witness answers: 'O. E. A-Y-A-H, I have told you the pure truth, which I most solemnly swear by this strong religious figure of the adorable Great Divine, self-existent name, which we are not to profane; and I attest it likewise by this other beloved, unmistakable, sacred, essential name.' The judge, in small controversies, asks, 'Tus-e-uhko?' to which he answers, 'Tus-e-hah.' It is very true, or a certain truth." Such an addition of one or more of the four sacred letters is proportioned to persons or things, but otherwise they might in an unguarded use of them, profane the emblems of the Divine Name."

ROMANCE IN REAL LIFE.—The Worcester (Mass.) *Spy* states that a few days since an Irishman named Michael Smith was sent to the State Almshouse at Monson, together with his four motherless children, by Mr. Bannister, clerk of the Worcester overseers of the poor. The next morning a fine looking Irish lady called at Mr. Bannister's office, stating that she was from Charleston, S. C., and was in search of a brother whom she had not seen for eight years. She stated that her husband was a planter, of large property, and that she had heard that her brother had lost his wife, was poor, and in this section of the country. She said his name was Michael Smith. Mr. Bannister pointed to his record and showed her the name of her brother. She was overjoyed and sat down and wept, so deep were her feelings. She stated that she left nine trunks full of clothing in Providence, which she had brought on for the supply of her brother's family, and that she should take them all home with her, where her brother could be employed on the plantation of her husband, while her own attention should be directed to the education of the children. The lady took the next train for Monson, and has ere this communicated the glad news of relief to her brother.

THE GULF STREAM.—There is a river in the ocean. In the severest droughts it never falls, and in the mightiest floods it never overflows. Its banks and its bottom are of cold water, while its current is of warm. The Gulf of Mexico is its fountain, and its mouth is in the Arctic Seas. It is the Gulf Stream. There is in the world no other such majestic flow of waters. Its current is more rapid than the Mississippi or the Amazon, and its volume more than a thousand times greater. Its waters, as far out from the Gulf as the Carolina coasts, are of an indigo blue. They are so distinctly marked, that this line of junction with common sea-water may be traced by the eye. Often one-half of the vessel may be perceived floating in Gulf Stream water, while the other half is in the common water of the sea—so sharp is the line and the want of affinity between these waters; and such, too, the reluctance, so to speak, on the part of those of the Gulf Stream to mingle with the common water of the sea.—*Lieut. Maury.*

WHY MOHAMMEDANS ABHOR PORK.—Mathew Paris, the most eminent historian during the thirteenth century, informs us that the Mohammedans refused to eat pork on account of a singular circumstance which happened to their prophet. It appears that Mohammed, having on one occasion gorged himself with food and drink till he was in a state of insensibility, fell asleep on a dunghill, and in this disgraceful condition was seen by a litter of pigs. The pigs attacked the fallen prophet, and suffocated him to death; for which reason his followers abominate pigs, and refuse to partake of their flesh. This striking fact explains one peculiarity of the Mohammedans; and another fact, equally striking, explains how it was that their sect came into existence. For it was well known that Mohammed was originally a Cardinal, and only became a heretic because he failed in his designs of being elected Pope.—*Buckle's History of Civilization in England.*

JUST THE GIRL FOR A WIFE.—"Did you not say, Ellen, that Mr. B. is poor?"

"Yes, he has only his profession."
"Will your uncle favor his suit?"
"No, and I can expect nothing from him."
"Then, Ellen, you will have to resign fashionable society."
"No matter; I shall see the more of Fred."
"You must give up expensive dress."
"Oh! Fred admires simplicity."
"You can not keep a carriage."
"But we can have delightful walks."
"You must take a small house and furnish it plainly."
"Yes, for elegant furniture would be out of place in a cottage."
"Y! I'll have to cover your floor with cheap, thin carpet."
"Oh! then I can hear his step sooner."

CASE OF TRANSFUSION.—The delicate and interesting operation of transfusing blood from one place to another has again been successfully performed by Mr. S. Wheatcroft, surgeon, of Cannock, assisted by Mr. J. Blackford and Mr. Samuel Wheatcroft. The patient was Mrs. Benton, of Cannock. When apparently expiring from loss of blood, about two pounds of blood were transfused from the veins of her husband into her veins, with the happiest result. In a few minutes after the current of blood began to flow, and the ebbing of life was checked, the circulation being re-established, and deliverance from apparently certain and approaching dissolution secured. The operation was performed on the 26th ult. Mr. Wheatcroft suggests the trial of this operation in the last stage of low typhus and the collapse of Asiatic cholera, when all other means have failed.—*Wolverhampton (Eng.) Chronicle.*

THE TITHE.—President Wayland, in a late sermon on "the tithing delivered in Providence, said: "But we suppose the worst to come. Let us look at it calmly, that we may estimate it aright. Suppose you lose half your property and that your neighbors all are as unfortunate as yourself; what then? Suppose that point lace, and all such, and diamonds, and pearls, and jewelry were thrown aside forever; that dresses at a hundred dollars were thrown aside forever; that cost only ten dollars; that wool were exchanged for dresses; that new; that instead of riding we learned to walk; that instead of your families remained at home; suppose that our sons, instead of being idle and dissipated, were inured to honest labor, and that our daughters, instead of being fashionable play-things, were taught to be industrious, useful and self-reliant women—would this, after all, be a calamity to touch the essential springs of happiness in the bosom of any reasonable being? It is not half so bad as the doing of a wrong or even a mean action. We could surely endure all this."—*Advocate and Journal.*

THE PRESTATEREY CONFIRMED.—A work has recently been published in London by an accomplished Egyptian scholar, who, in examining Egyptian records, has found traces of a history parallel to that written by Moses. He finds James mentioned five times, Moses twice; Balak son of Zippor, at a place called Hinzoth; that a people of whom Moses was leader marched toward Palestine by the way of Egypt; that there was a contest at a place of a great water-flood; that a royal noble youth meets a sudden and mysterious death; and that a royal feast of "passing the dead;" and that miracles are named as being performed by their leader in Lower Egypt.—*Advocate and Journal.*

OUR LANGUAGE.—The *Dublin University Magazine* says: "Distinct English is something very different, not only from common colloquial English, but even from that of ordinary written composition. Instead of about 40,000 words, there is, probably, no single author in the language from whose works, however voluminous, so many as 10,000 words could be collected. Of the 40,000 words there are certainly many more than half that are only employed, if they are ever employed at all, on the rarest occasions. We should any of us be surprised to find, if we counted them, with how small a number of words we managed to express all that we have to say, either with our lips or with the pen. Our common library English probably hardly extends to 10,000 words; our common spoken English hardly to 5,000."

A DEAR LUXURY.—The King of Wurtemberg on a late occasion laid wine on his table which was placed in the cellar at Bremen two and a half centuries ago; one large case, containing 204 bottles, costing 96 rix dollars in 1524. Including the expense of keeping up the cellar and interest, and interest upon interest, the cost of the case at the present time would be 555,857,540 rix dollars, making a bottle worth 2,723,812 rix dollars; a glass, or the eighth part of a bottle, worth 340,476 rix dollars, or at the rate of 546 rix dollars, or 272 dollars a drop!

PLANTS GROWING FROM LIVING FLESH.—That singular boy at London, who had a passion-flower grow out of the flesh of his diseased leg, since produced in the same way a cluster of orange flowers. Dr. Huxley saw the stem rise at right angles to the limb to the height of three inches, when it soon developed pure white buds resembling buds of the orange. On being exposed to the light, the buds expanded into flowers, which assumed a beautiful grayish purple color. The flowers are composed of a fleshy substance, and are gradually drawn back again beneath the skin. While they are in blossom the boy is relieved from pain.—*Exchange.*

A SCRIPTURAL WIFE.—A story is told of a grave divine on Cape Cod, who, not long since, awoke from a comfortable nap in his chair, and discovered his amiable helpmate mending his trousers. Inspired with a love of fun which seldom affected him, he inquired—'Why are you my dear, like the evil adversary spoken of in Scripture?' 'Oh, you she was unable to discover any resemblance.' 'Because,' said he, 'while the husbandman slept, you sowed the tares.'

EMBALMING THE DEAD.—A process for embalming the dead, originated by a physician of New York, has been prosecuted in New Orleans by a Mr. Cassanave, with much success. The corpse is not eviscerated. An incision is made in the arm, into which a chemical preparation is injected. Mr. Cassanave has a vault in one of the cemeteries, in which specimens of his art are placed on exhibition. One of them, the corpse of a negro boy who died last October, has recently been inspected by exhibiting any symptoms of decay.

AN EXTENSIVE FARMER.—A correspondent of the *Silver Creek Mirror* says that Col. Jacob Carroll, of Texas, is the largest farmer in the United States. He owns 250,000 acres of land (nearly 400 square miles) in this and adjoining counties. His home plantation contains about 8,000 acres, nearly all valuable bottom lands, along the Guadalupe River. On this farm he has over 600 acres in cultivation, on which he raises annually about 300 bales of cotton, worth at the plantation from \$75 to \$100 per bale, and 20,000 bushels of corn, worth about \$1 per bushel. He has a force of about fifty field hands, and he works his own immense ranges of pasture lands, about one thousand horses, six hundred hogs, worth \$2,000; three hundred Spanish mares, worth \$15,000; fifty jennies, worth \$2,000; fifteen jacks, worth \$9,000; and five stallions, worth \$2,500. Col. Carroll's property, in stock and all, is worth at least \$150,000; and the value of his landed estate comes from the sale of stock amounts to over half a million of dollars. His annual income from the sale of cotton, to from \$15,000 to \$20,000.

AN IMMENSE REVENUE.—It is estimated that the aggregated amount of revenue derived from tobacco, almost wholly of American growth, by the governments of Great Britain and France, to whom it is a monopoly, for 1857, which is about an average year, would reach the sum of \$58,376,080, of which \$24,000,000 would be for France, and \$34,376,080 for Great Britain.

A LABORIOUS MAN.—From 1517, when his first book appeared, to 1536 the number of Martin Luther's publications was 300; from 1537 to 1538 the number was 232; from 1537 to 1546, the year of his death, it was 183—making a total of 715, or an average of more than twenty-five books, large and small, a year, or one a fortnight during his public life.

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